THE CONSTITUTIONAL WAR ON SAYYEDA AISHA

Gnostic Disordering through Indecent Coded False Hadiths

DR. MAHDI EL-DAJANI

The present book is part of the first corpus to crack Gnostic neo-pagan pornographic codes used in literature, theology, political treatises, fake hadiths and anecdotes, as well as neo-idolatrous Sufi texts.

This book is the first scholarly work which analytically contrasts false hadiths and anecdotes fraudulently attributed to Prophet Mohammad and the early believers with ancient pagan creeds and Modernist neo-pagan Gnostic dogmas.

The book addresses the following questions:

Is it in order to take issue with the hadith compilers, including Al-Bukhari and Muslim, and contemporary verifiers, including Al-Albani, in relation to the hadiths and anecdotes which tarnish the Prophet's wives, the Messenger himself, and the early believers?

Is it safe to interrogate their scholarly decision to confer authenticity on those hadiths and anecdotes despite the fact that they are an anathema to Al-Quran Al-Karim, to the conduct and uswa of Prophet Mohammad himself, and to the conduct of the early believers?

Dr. Mahdi El-Dajani is an expert in international relations, Islamic studies, constitutionalism, paganology, linguistics, history, and fitra-responsive psychology and sociology. He holds a BA in law, a BA in political science, an MA in comparative politics, and a PhD in political theory.

Amongst his main consequential findings is the identification of a sophisticated encryption embedded in Gnostic texts. It is comprised of syntactic and psycho-mental tricks, lexical ploys, and semantic manipulations.

This multi-dimensional cypher remained uncracked as of the seventh century CE. The present book is part of the corpus generated to present this finding and some of the patterns, techniques, and features of this trans-epochal encryption.

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by [Dr. Mahdi Ahmad Sidki El-Dajani]

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INTRODUCTION

Amongst the most controversial hadiths which were ascribed to Prophet Mohammad and anecdotes attributed to the early believers are the ones which mention Sayyeda Aisha, which pertain to private issues, and which entail unethical conduct. Those hadiths and anecdotes appear in many constitutionally authoritative books of hadiths. Many of them were verified as authentic or good by early compilers including Al-Bukhari and Muslim and by late verifiers and speculators including Al-Albani and Al-Huwaini.

In the present study, we present a multiplicity of findings. The following are the main ones:

A large number of those hadiths and anecdotes are falsified. They were faked by a team of Gnostic masters which includes Mu'awiya Ibn Abi Sufyan, Sargun Ibn Mansur, Abu Hurayra, Marwan Ibn Al-Hakam, and subsequent Gnostic specialists.

Sargun and Mu'awiya inserted Gnostic pornographic codes in those fabricated hadiths and anecdotes. They did so to demolish the constitutional authority and status of Sayyeda Aisha. I mean her capacity as a co-founder of the nation and the trusteeship / 'state' and as a mother of the believers.

Upon the migration to Al-Madina Al-Munawwara, leading women participated in laying the groundworks of the new trusteeship. The revelation by Allah of the verse stipulating that the Prophet's wives are the mothers of the believers meant that the Islamic nation-building and trusteeship-building ('state-building') are exceptionally indebted to those women. Nation-building and trusteeship-building are chiefly indebted to Prophet Mohammad, the Chief Trustee. They are indebted to the early believers. It meant that Islamic nation-building and trusteeship-building must continue to reflect equality, proportionality, and complementarity between men and women. This is a mandate which Allah entrusted the believers with. It is not an option. Granting the Prophet's wives the status of the mothers of the believers was a revealing judgement / hukm Kashif. Prior to the pronouncement of the judgment, they practiced part of that motherhood. Afterwards, they practiced it more widely.

Sargun and Mu'awiya and other Gnostic masters falsified those hadiths to dismantle the public order and the constitutional architecture and setting of the Muslim Nation which was founded by Prophet Mohammad and the early believers pursuant to Allah's teachings in Al-Qur'an Al-Karim.[1] The four Caliphs of the Prophet conceived that their mission was to maintain this order.

Sargun and Mu'awiya did so within the context of installing a neo-pagan order, consolidating the new Sargunian Umayyad jama'a / group, reordering the nation, and refashioning the caliphate. The aim is to establish the new Gnostic Sargunian Umayyad conception of the mother of the nation and statewoman / Sayyedat ad-dawla. In the Gnostic teachings of the neo-pagan religion of Sargunian Umayyadism[2] / the extremist version of Sunnism / the religion of al-jama'a, the mother of the nation must take inspiration from the mother of the nation in traditional pagan settings.

They wanted to use those hadiths and anecdotes as building blocks of the sacred text of the religion of Sargunian Umayyadism. This religion represents a cornerstone of the new public order and constitutional setting which they constructed. The members of the Sargunian Umayyad neo-elite maintained this neo-order which is premised on the tenets of an unwritten constitution.

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[1] See, Al-Dajani, Mahdi, 2016. Refashioning the Caliphate: Imperial Vicissitudes and the Deformation of Order. University of St Andrews.

[2] The name of Sargunian Umayyadism is coined by the author. The author names pagan and neo-pagan religions using the names of their prominent founders.

Sargun and Mu'awiya covered the true Sayyeda Aisha, the pious mother of the believers, the honorable constitutionally founding mother of the nation and trusteeship / 'state', and the Co-Framer of its unwritten constitution and co-shaper of its axial good customs. They installed the persona of the fictional pagan horned aisha who is, in a de facto manner, an immaterial incarnation of the Sumerian deity of the horned Ishtar / Inanna, the deity of idolatrously sacred prostitution, and the deity of Lilith, the partner of Iblis. The deity of Ishtar has many variations. Chief amongst those is the deity of Asherah who is the idolatrous companion of the deity of Ba'al. The deity of the lustful Sophia[3] is the incarnation of the deity of Lilith. The objective is to delude people into conjecturing that the belief-related lineage of the Muslim nation must be traced to traditional paganism. The aim is to cover the true Messenger of Allah, Mohammad Ibn Abd Allah, and to install the deity of the horned mohammad who is a version of the horned Ba'al who is a version of the horned Iblis.

Sexual lewdness is a central constitutional purpose in the new Sargunian Umayyad political religion. The pornographic encryptions in the above-mentioned hadiths and anecdotes promote it.

In false hadiths and anecdotes, the subliminal message of fictional men undertaking incest with the fictional mothers of the believers are underpinned by the pagan depiction of fictional male deities undertaking incest with their mothers. Uranus and Gaya constitute a case in point.

The hadiths and anecdotes which Sargun and Mu'awiya invented and attributed to Prophet Mohammad are part of a constitutional war and a psychological aggression which they launched against the majority of the Muslim nation. Every process of paganization and disordering entails a constitutional war. For example, the institutional changes which Adolph Hitler undertook were not sheer structural changes. They were measures of a constitutional war. Put simply and concisely, a constitutional war is the aggressive structural alteration of the various foundations of a nation and a trusteeship / 'state'. The sense of nationhood and the sense of trusteehood / statehood are radically altered. Many existing norms and institutions are replaced. Every process of paganization and disordering entails a psychological war. In the book titled Psychological Warfare - An Introduction to Ideological Propaganda and the techniques of Psychological Warfare, Bela Szunyogh argues that the term psychological warfare is used to denote any action practiced mainly by psychological methods with the aim of provoking a planned psychological reaction in other people.

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[3] The tradition of Gnostic Sufism is named after the deity of the lewd Sophia.

According to the Dictionary of War Terms, psychological warfare is the use of a scheme by a state or group of states of propaganda and other media measures in targeting hostile, neutral, or friendly groups to influence their opinions, emotions, attitudes and behavior, in a way which helps achieve the policy and objectives of the state or states that use it.

In the book titled Psychological Warfare, Propaganda and Ideology, Mokhtar Al-Tohami posits a number of policies which trusteeships / 'states' must undertake with regard to psycho-social security. The administration must avoid subjecting the constituency to propaganda. It must protect the nation against brainwashing by other actors. The trustees must refrain from weaving leader cults. They must immunize the nation against attempts by other actors at spreading hero worship. The trustees ought to refrain from applying misinformation. They must shield the nation against misinformation. It is crucial for the trusteeship to recognize and always remember the inevitability of war and unavoidability of being involved in international conflicts. There is a need to take psychological warfare launched by hostile trusteeships / 'states' seriously not lightly and scientifically not emotively.

Importance

The present book combats the employment of the false hadiths and anecdotes mentioned herein in disseminating indecent ethics and practices. Some speculators and philodoxers promote them in bad faith.

Some preachers do that in a de facto manner conjecturing that they are authentic. For example, some professors of Islamic studies from prestigious universities issued fatwas promoting breastfeeding adults to warrant being in the same office for eight hours. Some men and women in the workplace actually carried out this horrendously indecent practice. Some did so in bad faith within the context of walking in the path of adultery. Some did so within the context of acute ignorance meshed with severe stupidity. Many relied on the opinion by prestigious speculators who introduce themselves as ulama that the hadith about breastfeeding adults is authentic. The present book furnishes categorically irrefutable evidence that the hadith is false. It discerns the motives for fabricating it.

Likewise, the practice of entering upon foreign women increased. Some of those who practice it and some of those who warrant it ground their claims in the false hadiths and anecdotes mentioned in this book. The present book invalidates this practice within the context of providing its share in the fight against this indecent practice.

Finally, the practice of making wives serve guests has increased especially during the past two centuries which saw the adoption of norms stipulated by the weavers of the neo-pagan religion of Modernity. Some liberal speculators use the hadiths mentioned in this book to justify the practice. The book is a call to uproot this cuckoldry-driven norm.

Concisely put, the aims of the book are relevant to the core of belief in Allah, belief in his angels, belief in his books, belief in his prophets, and belief in the last day. They are relevant to matters concretely linked to the daily lives of people worldwide. The book is not merely a theoretical undertaking.

The present book contributes to combating attempts at employing false hadiths and anecdotes in undertaking an aggression against Allah and the Prophet, in dismantling Islam, and in smearing the mothers of the believers and the early believers. False hadiths and anecdotes have been harnessed more than any other weapon in covering the foundations of belief in Allah and in covering the true identity of Prophet Mohammad. They are the most popular instrument used to cover the chastity of the mothers of the believers and the early believers. Many Muslims, old and young, find the attacks overwhelming. There is a structural knowledge gap which prevented many of them from furnishing integrated refutations.

The present book, and the remainder of our corpus on hadith verification, contribute to the testimony that constitutions are informed by belief in Allah, belief in his angels, belief in books, belief in his prophets, and belief in the last day. The present book, and the remainder of our corpus are a testament that Al-Qur'an Al-Karim and authentic Sunna are the ultimate reference. Belief in Allah and authentic religion inform and sanction constitutions. The opposite is not true. Belief in Allah and authentic religion confer acceptance on constitutions. The constitution does not sanction belief in Allah and authentic religion. The constitution testifies that Al-Qur'an Al-Karim and authentic Sunna are the supreme reference. As of the inception of paganism, the weavers of idolatrous creeds including Gnosticism undertook a policy of subordinating belief in Allah to constitutions. They have been consistently trying to establish that it is the constitution which sanctions belief and religion. They took this step so that it may lead to essentially dispensing with belief in Allah with regard to the constitutionalization of the nation and to public administration. The first measure which they took to realize this purpose was attempting at diluting belief in Allah and covering the true identity of prophets. This is coupled by the attempt at installing a fabricated belief and fictional prophets who preach neo-idolatrous creeds and prostitution. Part of this undertaking is the invention of hadiths and anecdotes which promote neo-pagan creeds and sexual communism and fraudulently ascribing them to Prophet Mohammad and the early believers. The ultimate purpose is to render religion substantively irrelevant. The objective is to delude people into thinking that religion is ridiculous. Loss of reverence to religion and ridiculing it boosts the conjecture that it may be subordinated in the hearts of the psycho-mentally disordered.

A concise observation on the literature

The present book, and the entirety of our corpus related to hadith verification, form a scholarly effort which is hoped to gain the status of a generator of a before and after. Differently put, it is hoped that the field of hadith studies before the publication of this book and our other books on coded hadith will not be the same afterwards. In the field of hadith, there is a structural wide and deep knowledge gap regarding the cyphers which the Gnostic masters harnessed in falsifying the hadiths of the prophet and the anecdotes narrated by the early believers. Our work is the first comprehensive undertaking to remedy this gap. In the field of constitutionalism, there are multiple wide and deep knowledge gaps regarding the historical and theoretical underpinnings of the contribution by women to ordering nations and structuring trusteeships / 'states'. There is a spacious knowledge gap pertaining to the identification of the aspects of the concept of the mother of the nation. There is a knowledge deficit pertaining to delineating the constitutional contribution by women as founding mothers of constitutions including unwritten ones. There is a paucity of studies which explore the constitutional status and authorities of the mothers of the believers and the mothers of Prophets within the context of balancing male and female roles. There is an absence of studies which ground the concept of the mother of the nation in the belief, ethics, and conduct of female saints, the wives of Prophets, the mothers of Prophets, Prophets' daughters, early female believers, and the wives of Prophet Mohammad. The majority of existing studies tackling the contribution by women to constitutional life are underpinned by neo-pagan emotive feminist worldviews.[4] The majority of studies do not

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[4] See MI Morgan. Founding Mothers: Women's Voices and Stories in the 1987 Nicaraguan Constitution.

See Feminist Constitutionalism which is edited by Baines, Barak-Erez and Kahana is an axial work in this field.

See Achyut Chetan. Founding Mothers of the Indian Republic: Gender Politics of the Framing of the Constitution.

Some Arab feminists venerated Thatcher for the sheer fact that she realized the feminine ambition of filling the office of the Prime Minister in one of the world's industrial powers. They venerated Madline Albright and Madeleine Albright and Condoleezza Rice for occupying senior positions in foreign policy bodies. They turn a blind eye to the fact that all include an examination of the pagan origins of the ethos of feminism and feminist constitutionalism. Feminist constitutionalism is a neo-pagan movement par excellence. Theorists of feminist constitutionalism ground the rationale of the constitutional role of women in the imagined role of deities manifesting the deity of the divine feminine and the perfect ideal attributes ascribed to them. They also ground the contribution by women to constitutional life in the contributions by pagan queens, female members of idolatrous royal families, oracles and satanism-driven priestesses. They induce women to invoke the fictional deities reflecting the so-called divine feminine and the aforementioned historical persons and their real and inflated personas. One of the objectives of feminist constitutionalism is to prevent grounding the contribution by women to constitutional life in the belief, ethics, and conduct of female saints, the wives of Prophets, the mothers of Prophets, Prophets' daughters, early female believers, and the mothers of the believers. In the field of constitutionalism, there is an absence of studies which examine how

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of them designed and implemented large-scale crimes against humanity and genocides. Those genocides directly led to the death of hundreds of thousands of Iraqi children including infant and little girls as well as Iraqi women including older women. It is useful to read the Press Release titled: Sanctioned genocide: Was 'the price' of disarming Iraq worth it? Why is it relevant? Because it tackles strategic options which were co-adopted by several official women. According to Rob Kennedy, as political fallout rains down on London and Washington amid the absence of weapons of mass destruction (WMD) in Iraq, another controversial justification must also be revisited: economic sanctions directly responsible for the deaths of at least 1.5 million Iraqis. According to U.N. aid agencies, by the mid-1990s about 1.5 million Iraqis - including 565,000 children - had perished as a direct result of the embargo, which included "holds" on vital goods such as chemicals and equipment to produce clean drinking water. Former assistant secretary general of the United Nations, Dennis Halliday, quit in protest in 1998 after one year at the helm as the U.N. humanitarian coordinator in Iraq. He described the sanctions as "genocidal". "I've been using the word 'genocide' because this is a deliberate policy to destroy the people of Iraq. I'm afraid I have no other view," Halliday told journalist David Edwards in a March 2002 interview. Halliday's successor in Iraq, Hans von Sponeck, also resigned citing the same reasons after a year-and-a-half. The two former U.N. staffers, with 64-years combined experience working at the world body, said what was inflicted on the Iraqi people during the 12-plus years of sanctions is tantamount to crimes against humanity. Then U.S. secretary of state Madeline Albright was adamant during her tenure about maintaining the tough sanctions despite the horrific reports coming out of Iraq. She was interviewed about the U.N. sanctions in a 1995 television interview with American TV magazine "60 Minutes". Asked by interviewer Lesley Stahl: "We have heard that a half-million children have died (in Iraq, as a result of the sanctions) ... I mean, that's more children than died in Hiroshima. And you know, is the price worth it?" Albright replied: "I think this is a very hard choice, but the price - we think the price is worth it."

Sargun and Mu'awiya embarked on dismantling the Islamic order and constitutional structure and embarked on building a neo-pagan alternative. There is an absence of studies which examine how they prioritized dismantling the concept of the mothers of the believers, the concept of the Prophet's mother, the concept of the Prophet's daughter, and the actual constitutional authority and status of the women who had those capacities. The present book is a step in the direction of remedying those wide knowledge gaps and ending the acute scholarly deficits emanating therefrom.

Theoretical observations

The attempt by the powers of colonialism / international usurpation at deconstructing the constitutional status of the mothers of the believers and the constitutional status of the mother of the nation which branches from it is part of what we called "the pursuit of penetration, cooption, and inciting the believers to voluntarily enroll in the neo-idolatrous Gnostic culture of the usurper. It is part of the moral, cultural, political, and military invasion of Muslim societies by neo-pagan Gnostic powers. It is part of the pursuit of gravitating members of the influential and wealthy oligarchical elites in Muslim societies to become senior agents of the neo-pagan Gnostic usurpation-driven powers / colonialism-grounded powers. It is part of the pursuit of inciting indigenous Muslim actors to deify and divinize the neo-pagan Gnostic usurpation-driven powers / the colonialist powers, their representatives, and the perfect men and women who personify them. It is part of the pursuit of inciting Muslim actors to willfully wear deities which branch from the deity of the fictional inflated self of the external neo-pagan Gnostic power. This book clarifies the origins of the policy of dismantling the constitutional status of the mothers of the believers within the context of disordering and re-constitutionalizing Muslim nations and trusteeships / 'states'. This policy was carved by the modern powers of international usurpation, theft, genocide and orchestrated intellectual and physical rape. I mean the powers of colonialism. During the 19th and 20th centuries, the powers of international usurpation / colonialism prioritized the termination of the

Islamic constitutional status of the mothers of the believers and the constitutional status of the mother of the nation which branches from it. European political influence undertook the following policy:

- Uprooting the Islamic constitutional status of the mother of the believers.
- Resocializing and Gnosticizing Muslim women and men and inducing them to take inspiration from the constitutional status of neo-pagan Gnostic sovereign women. This is coupled by inducing them to refrain from taking inspiration from the mothers of the believers.
- Inducing coopted influential men to wear the deity of Liber, and inducing coopted influential women to wear the deity of Libera. The coopted men and women should mutually reinforce one another in espousing liberalism and practicing it.

During the colonialist age, in every political negotiation focused on independence, uncovering women and eliminating traditional dresses was a prioritized item on the agenda. Forcing indigenous women to wear the neo-pagan Gnostic divulging dresses was also a priority. This is a typical feature of the epoch of international usurpation and transnational orchestrated theft, genocide, and intellectual and physical rape. During the 7th century, Sargun and Mu'awiya undertook a process of disordering the nation and trusteeship / 'state' within the context of taking inspiration from the neo-pagan Gnostic Byzantine Heracliusian mode of disordering and constitutionalization. Sargun and Mu'awiya were the first free masons in Muslim societies. They used public money in constructing the most lavish palaces in Damascus, including Al-Khadra'a. The palace was modeled after the palaces of the neo-pagan Gnostic Greek autocratic rulers especially Heraclius. On a parallel track, Sargun and Mu'awiya launched an effort to refashion the nation and trusteeship. The new constitutionalization was modeled after the constitutionalization of the neo-pagan Gnostic Greek rulers especially Heraclius. In addition to the attempt at according Hind bent Utba the constitutional status of the mother of the nation, the policy of paganization, Gnosticization, and Byzantinization entailed according the neo-pagan Greek woman the status of the co-mother of the nation. The neo-pagan Gnostic Byzantine woman was presented as the large woman / al-mara'a al-kabira / and the perfect woman / al-mara'a al-kamila. Numerous Muslims rushed to marry neo-pagan Gnostic women who lived in milieus within Christian communities which were highly influenced by the neo-idolatrous culture of Heracliusian Byzantium. This was the first constitutionally-driven wave of paganization, Gnosticization, and Westernization.

Don't ask about the devastating multi-dimensional impact of surrendering the caliphate court, treasury, and administration to a neo-pagan Gnostic power which is part of the networks of external antagonistic influence. Sargun presided over an ideological movement. The appointment by Mu'awiya of Sargun was not an appointment of an individual spy only. The entire Gnostic population which Sargun headed became a shareholder of the administration and the caliphate. It became a weighty segment in the neo-elite. Hundreds of neo-pagan Gnostic men and women became members of the power wielding bureaucracy. Don't ask about the impact of making Greek the official language of the financial sector in the court. This change contributed to enabling large-scale penetration and cooption. It entailed inciting Muslims to enroll in the idolatrous Byzantine Heracliusian culture. It led the novel elite and numerous societal circles to catch numerous psychological structural malaises. The list includes cultural inferiority, collective masochism, consumerism, secularism, and liberalism. The Greek persona was presented as Plato's large man / al-insan al-kabir / al-insan al-kamel. This is al-insan al-kabir or the perfect human whom Ibn Arabi will induce Muslim to adopt as a deity. The neo-pagan Gnostic Byzantine woman was presented as the large woman / al-mara'a al-kabira / the perfect woman / al-mara'a al-kamela. The neo-pagan Gnostic Heracliusian culture was presented as the culture of the superior nation and trusteeship / 'state'. Greek was introduced as the tongue of the superior nation and trusteeship. This psychological inferiority has been at the background of the geo-strategic supremacy by the Gnostic Byzantine Empire over the Umayyad Empire throughout a whole century. The policy by Mu'awiya of making Sargun a shareholder in the caliphate and the Sargunain neo-pagan gnostic neo-elite the axis of the new social structure had deformational impacts on all levels. It had psychological, social, economic, constitutional, and behavioral impacts. Ibn Khaldun said that defeated nations emulate triumphant nations. In our assessment, this is an insufficient interpretation. Culturally defeated nations divinize in a de fact manner the victorious nations.

Allah commenced the creation of humans by according them one mother, namely Sayyeda Hawa'a / Eve. Allah created Adam, Eve, and their offspring believing creatures. Accordingly, Sayyeda Hawa'a is the mother of the believers.

By doing so, Allah is saying to humans: You are the fruit of a sacred marriage which was concluded in the name of Allah. You have an honorable mother who believed in Allah and who observed chastity.

Allah made motherhood the incubator of humans physically, ethically, and in relation to belief in Allah. Belief in Allah is first grown and nourished by mothers.

Allah chose for his Prophets special mothers who were exceptionally pious. Allah informed those women that they would be entrusted with a sacred mission of conceiving, carrying, and raising special sons who would be Messengers of Allah. Foremost amongst such distinguished women are Sayyeda Hajar, the mother of Prophet Isma'il, Sayyeda Sara, the mother of Prophet Isaac, Sayyeda Rahil, the mother of Prophet Joseph, the mother of Prophet Moses, Sayyeda Maryam, the mother of Prophet Jesus, Sayyeda Elizabeth, the mother of Prophet John, and Sayyeda Amena, the mother of Prophet Mohammad.

Allah chose special mothers for exceptional female believers. Foremost amongst those is Sayyeda Hanna, the mother of Sayyeda Maryam who was a Seddiqa, and Sayyeda Khadija, the mother of Sayyeda Fatima Az-Zahra'a, and Sayyeda Fatima, the mother of Sayyeda Zaynab.

Allah made the majority of prophethoods an inheritance which passed in families from one generation to the next. Allah made the wives of Prophets chief co-trustees of their communities on the level of culture. Their responsibility is far greater than the responsibility of other women. They are archetypal models in relation to belief in Allah and in relation to chastity. That is why the betrayal by the wives of Prophet Noah and Prophet Lot incurred the most severe punishments.

Allah elected the most pious of women for Prophet Mohammad to be his wives. Those are Sayyeda Khadija bent Khuwayled, Sayyeda Sawda bent Zama'a, Sayyeda Aisha bent Abi Bakr, Sayyeda Hafsa bent Omar Ibn Al-Khattab, Sayyeda Zainab bent Khuzayma, Sayyeda Hind Um Salama bent Abi Umayya Al-Makhzumiyya, Sayyeda Ramla bent Abi Sufyan - Um Habiba, Sayyeda Juwayriyya bent Al-Hareth, Sayyeda Maymuna bent Al-Hareth, Sayyeda Safiyya bent Huyay Ibn Akhtab, Sayyeda Zainab bent Jahsh.

Allah accorded these women two constitutional capacities. First, Allah accorded each of them the capacity of the Prophet's wife. Second, he accorded each of them the capacity of the mother of the believers. Allah made them the wives of the Seal of Prophets. They are the wives of the Prophet upon whom Allah sent down Al-Qur'an Al-Karim. Al-Qur'an Al-Karim is Allah's final revealed word to humanity. Allah made Al-Qur'an Al-Karim the most cardinal amongst Allah's books. In Al-Qur'an Al-Karim, Allah said that he would make the Muslim nation the best of nations if they uphold his teachings, command good and warn against evil. Allah made those women models for the believers. The wording of the relevant verses indicates that this constitutional capacity which he accorded those elected women would remain effective down to the last hour. In Sura Al-Ahzab, Allah says:

> The Prophet has a stronger affinity to the believers than they do themselves. And his wives are their mothers. As ordained by Allah,

blood relatives are more entitled ˊto inheritanceˋ than ˊotherˋ believers and immigrants, unless you ˊwant toˋ show kindness to your ˊcloseˋ associates ˊthrough bequestˋ.[1] This is decreed in the Record (6)

That being the case, the dilution of motherhood and its sacredness is a prerequisite for spreading pagan religions and undertaking psycho-financial usurpation and intellectual rape. Belief-based mercy-driven motherhood is at diametric opposition to sexual communism. The assault on the honor of mothers contributes to rooting out chastity.

The weavers of pagan and neo-pagan religions and creeds consistently embarked on covering the truth that the mothers of Prophets and the mothers of the believers were archetypal models regarding chastity and sound belief in Allah the Creator.

Sayyeda Sara and Prophet Ibrahim were amongst those who were subjected to a smearing campaign which is designed to tarnish prophethood, fatherhood, and motherhood. A narrative was fabricated to cover the truth that Prophet Ibrahim was a man who shielded his honor and the honor of his wife and to cover the truth that Sayyeda Sara was a woman who preserved her dignity and chastity. The narrative installed a fictional husband who traveled to Egypt with his wife where they were arrested by a ruler. The fictional ibrahim heard that the ruler rapes wives and kill their husbands. The fictional ibrahim told his wife to conceal that she was his spouse and to say that she was his sister. The fictional ruler took her. The fictional ibrahim did not take any measure. The ruler tried to rape the woman. Whenever he wanted to touch her, his hands could not reach her. He concluded that she was protected by a divine power and returned her to the fictional ibrahim. The true message which this ridiculous phony coded anecdote conveys cannot pass unremarked before a discerning eye and heart. The hope is to cover the brave Prophet Ibrahim and install a coward and cuckold husband. The fabricators spread this silly anecdote in Muslim societies. Numerous writers and preachers throughout the centuries accepted this fake narrative and retold it. It appeared in the books attributed to Al-Bukhari and Muslim. Here is the version by Muslim:

> Abu Hurayra reported that the Messenger of Allah said: Prophet Ibrahim (peace be upon him) never told a lie but only thrice. Two times were in Allah's dhat: "I am sick." And his words: "But it was the big one amongst them which has done that." And because of Sara (his wife).
>
> He had come in a land inhabited by haughty and cruel men along with Sara. She was very good-looking amongst the people, so he said to her: If these people were to know that you are my wife they would snatch you away from me, so if they ask you tell them that you are my sister and in fact you are my sister in Islam, and I do not know of any other Muslim in this land besides I and you.
>
> And when they entered that land the tyrants came to see her and said to him (the king): 'There comes to your land a woman, whom you alone deserve to possess', so he (the king) sent someone (towards her) and she was brought to him, and Ibrahim (peace be upon him) stood in prayer. When she visited him (the tyrant king came) he could help but stretch his hand towards her and his hand was tied up. He said: 'Supplicate to Allah so that He may release my hand and I will do no harm to you.' She did that and the man repeated (the same highhandedness) and his hand was again tied up more tightly than on the first occasion. He said the same thing to her again, and she again did that (supplicated), but he repeated (the same highhandedness and his hands were tied up more tightly than on the previous occasion). He then again said: 'Supplicate your Lord so that He may set my hand free; by Allah I shall do no harm to you.' She did and his hand was freed.
>
> Then he called the person who had brought her and said to him: 'You have brought to me Satan and you have not brought to me a human being, so turn them out from my land,' and he gave Hajar as a gift to her. She returned (along with Hajar) and when Ibrahim (peace be upon him) saw her, he said: 'How have you returned?' She said: 'With full

safety (have I returned). Allah held the hand of that debauch and he gave me a maid-servant.' Abu Hurayra said: 'O sons of the water of the heavens, this is your mother.

If we were to count the sections which entail flagrant fraud, we would need several pages. Some examples should suffice. The hadith consists of an anachronistic phrase. It is the phrase thintayn fi dhat Allah. The phrase "dhat Allah" which means Allah's self is not part of the lexicon of Prophet Mohammad. It was never used in the age of revelation. It belongs to the Gnostic tongue. The term dhat or self appeared only after the pagan theology of Plotinus was imported by Sargun and Mu'awiya. Sargun and other Gnostic masters covered the truth that Allah is the One. They installed the complex deity of the One which Plotinus and Simon Magus promoted. The deity of the One is composed of the deity of the self / dhat and the deity of divinity / uluha. All existing things were born from the deity of the one by way of emanation. They share the substance of the deity of the one or the self / dhat.

The hadith consists of a semantic deceitful trick which is intended to demolish the foundations of belief in Allah. The trick is in the phrase "thentayn fi dhat Allah." This is a common phrase. It conveys two meanings. First, it means for the sake of Allah. Differently put, on this level, the hadith means that the fictional ibrahim lied within the context of serving Allah and to please him. Second, the phrase means "in regard to Allah's self." On this second level, the hadith means that the fictional ibrahim lied about who Allah is. The fabricators are installing in the souls of the believers the falsity that Prophet Ibrahim lied when he dismissed the pagan allegation that all existing things share the essence of the deity of the self / dhat. Through this encryption, the falsifiers are conveying that Prophet Ibrahim lied when he said that Allah is the Creator of souls and essence and that to Allah soul and essence are not applicable.

The hadith contains a semantic trick which is intended to slander Prophet Mohammad, the believers, and their ancient mother. It is the last section of the hadith: This is your mother O sons of the water of the heavens.[5] In the fabricated hadiths constructed by Gnostics who emerged in Muslim societies, the water of the heavens is equated with the semen which is sent down by men during the sexual intercourse. In the hadith about the fictional dajjal / anti-christ which is narrated by An-Nawwas Ibn Sam'an, we read this section:

> Then there will remain no creation in the heavens or the earth but that it will die, except for whom your Lord wills. Then between the two blasts there will be whatever Allah wills to be, and there will not be among the children of Adam a creation but that something of it comes from Him. Then Allah will send water from beneath the Throne like the semen of men, and their flesh and bodies will grow from that water, just as the earth grows from the dust. Narrated by Muslim and At-Tirmithi.

Differently put, to say to a person: You are the son of the water of heavens is to tell him that you are a son of adultery. The Gnostics are slandering Prophet Mohammad, Muslims, and the Hanifi Muslims who lived during the period between Prophet Ibrahim and Prophet Mohammad. They are saying to them: "You are the sons of a socially inferior woman and you are the sons of adultery."

The hadith consists of a psycho-mental and lexical trick. It says that two of the three lies were for Allah's sake. This means that the third was not for Allah's sake. It means that the third lie was for Satan's sake. This trick is designed to slander Prophet Ibrahim through portraying that he was a liar and that he lied for Satan's sake.

In the contemporary setting, fatwas which promote cuckoldry and cowardice and which are grounded in this fake hadith were produced by numerous preachers who promote neo-pagan religions. Those include preachers who promote the neo-pagan religion of Taymist Qayyemism, the neo-pagan religion of Salafism, and the neo-pagan religion of

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[5] It is worth noting that Talmudic Gnostic masters covered the truth that Sayyeda Hajar was an honorable person on the level of belief and socially. They installed phony narratives denoting that she was socially inferior to Sayyeda Sara. The objective is to depict that the Jews, the sons of Isaac, are superior to Muslims, the sons of Isma'il.

Sargunian Umayyadism / the extremist version of Sunnism. Recently, one of them issued a fatwa saying that should a man and his wife be attacked and should the attackers attempt to rape the wife, the man may refrain from defending his wife if he thinks that his life would be at jeopardy. This is because preserving one's soul should be prioritized over preserving the honor of the wife and one's own honor. In 2019, the fatwa was issued by one of the leaders of the neo-pagan religion of Salafism in Egypt, namely Yaser Burhami and published on the official website of the so-called Salafist da'wa.[6] This is but one example how Gnostic pornographic coded fabricated hadiths and anecdotes deform the souls of Muslims and devastatingly impact their daily lives.

The promoters of the book attributed to Al-Bukhari never paused to question the relation between the anecdote about the entry to Egypt by the fictional ibrahim and sara and the anecdote in Genesis 12:10-20. We read:

> [10] Now there was a famine in the land, and Abram went down to Egypt to live there for a while because the famine was severe. [11] As he was about to enter Egypt, he said to his wife Sarai, "I know what a beautiful woman you are. [12] When the Egyptians see you, they will say, 'This is his wife.' Then they will kill me but will let you live. [13] Say you are my sister, so that I will be treated well for your sake and my life will be spared because of you."
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> [14] When Abram came to Egypt, the Egyptians saw that Sarai was a very beautiful woman. [15] And when Pharaoh's officials saw her, they praised her to Pharaoh, and she was taken into his palace. [16] He treated Abram well for her sake, and Abram acquired sheep and cattle, male and female donkeys, male and female servants, and camels.
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> [17] But the Lord inflicted serious diseases on Pharaoh and his household because of Abram's wife Sarai. [18] So Pharaoh summoned Abram. "What have you done to me?" he said. "Why didn't you tell me she

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[6] See the article: A misleading fatwa by the Salafists (in Arabic). It is permissible for the man to refrain from defending his wife if she is subjected to rape. Al-Youm As-Sabi'. August 7th, 2019.

was your wife? [19] Why did you say, 'She is my sister,' so that I took her to be my wife? Now then, here is your wife. Take her and go!" [20] Then Pharaoh gave orders about Abram to his men, and they sent him on his way, with his wife and everything he had.

The courage of Prophet Ibrahim is exceptional and that is why Gnostics throughout the ages worked on covering it and installing a fictitious ibrahim whose knees never stopped shaking. Responding to Allah's instruction to slaughter his long-awaited child requires optimal bravery. It is a belief-anchored bravery. Challenging the pagans and polytheists and breaking the statues of the main temple requires utmost courage. Believing in Allah in a fully polytheistic idolatrous society demands immense guts and nerve. Refusing to yield in spite of the penalty of being thrown to fire requires exceptional valor.

The Gnostic Sufi masters knew that this bravery made people feel and understand belief in Allah in a unique way. They knew that this valor is in its own right an eloquent testimony that Allah the Powerful equips his prophets and the believers with unmatched resolve and patience. Hence, they embarked on replacing the brave Ibrahim with an imagined coward man who is scared to say that the woman who was with him was his wife and who was scared to defend his honor and her honor.

The early hadith compilers and the contemporary verifiers were not able to appreciate these truths. This reality and analysis invite the followers of the neo-pagan religion of Salafism to address the questions: Is it clear by now how neo-pagan theology and pornographic narratives uproot the belief-based humanity in people? Is it clear to what extent they rid men of their belief-driven masculinity and jealousy? Is it clear to what extent they rid women of their belief-grounded femininity and bashfulness. When we contemplate the fatwa posited by the leader of the Salafist group that men should refrain from defending their honor and the honor of their wives to keep their lives, we know the magnitude of the belief-related catastrophe and the ethical calamity in which some segments in Muslim societies fell.

Sayyeda Maryam and Prophet Jesus were amongst those who were subjected to multiple tarnishing campaigns. The disbelievers covered the truth that Sayyeda Maryam was an archetypal example concerning fear of Allah and chastity. They covered the truth that Allah elected her. They covered the truth that Allah created Prophet Jesus without a father. They installed a fictional Maryam who undertook adultery. In Sura An-Nisa'a Allah says:

> We raised the Mount over them 'as a warning' for 'breaking' their covenant and said: Enter the gate with humility. We also warned them: Do not break the Sabbath, and took from them a firm covenant. (154) They were condemned for breaking their covenant, rejecting Allah's signs, killing the prophets unjustly, and for saying: Our hearts are unreceptive. it is Allah Who has sealed their hearts for their disbelief, so they do not believe except for a few (155) and for their denial and outrageous accusation against Mary (156) and for boasting: We killed the Messiah, Jesus, son of Mary, the messenger of Allah. But they neither killed nor crucified him. It was only made to appear so. Even those who argue for this are in doubt. They have no knowledge whatsoever - only making assumptions. They certainly did not kill him. (157) Rather, Allah raised him up to Himself. And Allah is Almighty, All-Wise. (158)[7]

Sayyeda Amena bent Wahb, the mother of Prophet Mohammad, was subjected to multiple smearing campaigns. Sargun and Mu'awiya covered the truth that she and the Prophet's father espoused the teachings of Ibrahim known as Hanifism. They fabricated hadiths which depict the Prophet's parents as polytheists and that they were thrown to Hellfire. In the book titled Maccan Revelations, Ibn Arabi covered the truth that Sayyeda Amena was an archetypal model regarding chastity and sound belief in Allah. He installed a fictional amena who undertook adultery and who gave birth to a fictional illegitimate mohammad. Ibn Arabi undertook this smearing of Sayyeda Amena using a code which we cracked in another book. The promoters of the religion of Salafism indoctrinated generation of Muslims in the false creed that the Prophet's parents are in hellfire and that Allah instructed prophet Mohammad not to ask Allah to forgive his mother. Their preachers never seize to disseminate the following phony hadith and anecdote:

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[7] This is a translation of the verse. This book only contains a translation of the Qur'anic verses. The reader is advised to read the revealed verses in Arabic.

> The Prophet, may Allah bless him and grant him peace, visited his mother's grave. He cried and made those around him cry. He said: I asked my Lord for permission to ask forgiveness for her, but I was not given permission. I asked Him for permission to visit her grave, and I was given permission. So, visit graves, for they remind you of death.
>
> Narrated by Muslim as authentic. Verified by Al-Albani as authentic.

It is never sufficient to produce one false version. Sargun and Mu'awiya invented the following phony version to reinforce the previous one:

> Omar bin Al-Khattab narrated: We were with the Messenger of Allah during Umra and we passed by an old grave from the pre-Islamic era. He stopped the caravan and went to it. He began to cry with a sob. When he returned, I said: What is that? May my father and mother be sacrificed for you, O Messenger of Allah. He said: O Omar, this is the grave of my mother Amina bint Wahb. I asked my Lord for permission to visit my mother and He gave me permission. I asked Him for permission to seek forgiveness for her but He did not give me permission. Then, I was overcome by the tenderness of a child for his mother.

The palpable cyphers and indicators of falsification in the hadith went unnoticed before the eyes of the followers of the late Hanbalites and Ibn Taymiyya. The phrase cemetery of al-jahiliyya is a code intended to implant in the souls of the readers that the Prophet's mother was a polytheist and that her grave is one of the pits of hellfire. The word "boy" is a code. It is intended to belittle the Prophet. Those who accepted the hadith are ignorant of the way Arabs used to speak during the age of revelation. The Prophet would not mention the name of his mother while speaking to Omar. His mother was well-known. Omar was from Quraysh. The Prophet would not speak about himself using the word boy / walad. The phrase "the cemetery of al-jahiliyya is not a part of the lexicon of Prophet Mohammad.

Sargun and Mu'awiya excommunicated the Prophet's mother, the mothers of the believers, and the Prophet's daughter to enable constructing Mu'awiya's mother as the mother of the believers. Now, there are the believers who espouse Islam and the believers who espouse the tenets of the religion of Sargunian Umayyadism. Sargun and Mu'awiya faked the anecdote about the fictional drunk hamza to dilute in public memory the pagan assault by Hind bent Utba, Mu'awiya's mother, against Hamza Ibn Abd Al-Muttaleb in the battle of Uhud. Here is the anecdote:

> Ali Ibn Taleb said I had a she-camel which I got in my share from the booty of the battle of Badr, and the Prophet had given me another she-camel from the Khums which Allah had bestowed on him that day. And when I intended to celebrate my marriage to Fatima, the daughter of the Prophet, I made an arrangement with a goldsmith from Bani Qainuqa 'that he should go with me to bring Idhkhir (i.e. a kind of grass used by gold-smiths) which I intended to sell to gold-smiths in order to spend its price on the marriage banquet. While I was collecting ropes and sacks of pack saddles for my two she-camels which were kneeling down beside an Ansari's dwelling and after collecting what I needed, I suddenly found that the humps of the two she-camels had been cut off and their flanks had been cut open and portions of their livers had been taken out. On seeing that, I could not help weeping. I asked, "Who has done that?" They (i.e. the people) said, "Hamza Ibn Abd Al-Muttaleb has done it. He is present in this house with some Ansari drinkers, a girl singer, and his friends. The singer said in her song, "O Hamza, get at the fat she-camels!" On hearing this, Hamza rushed to his sword and cut of the camels' humps and cut their flanks open and took out

portions from their livers." Then I came to the Prophet, with whom Zaid Ibn Haritha was present. The Prophet noticed my state and asked, "What is the matter?" I said, "O Allah's Messenger, I have never experienced such a day as today! Hamza attacked my two she-camels, cut off their humps and cut their flanks open, and he is still present in a house along some drinkers." The Prophet asked for his cloak, put it on, and proceeded, followed by Zaid Ibn Haritha and myself, till he reached the house where Hamza was. He asked the permission to enter, and he was permitted. The Prophet started blaming Hamza for what he had done. Hamza was drunk and his eyes were red. He looked at the Prophet then raised his eyes to look at his knees and raised his eves more to look at his face and then said, "You are not but my father's slaves." When the Prophet understood that Hamza was drunk, he cowered walking backwards, went out and we left with him. Narrated by Al-Bukhari as authentic. Verified by Al-Albani as authentic.

Hind arranged the assassination of Hamza by her slave Wahshi. She undertook a posthumous mutilation of his corpse. She extracted his liver from his corpse. She ate his liver raw in public. She left his corpse mutilated and uncovered in the battle field. For years, the narrative of the assault was a source of pride to Hind, Mu'awiya, and Abu Sufyan. After Mu'awiya took over the Caliph’s seat, the anecdote about the assault continued to detract from his legitimacy. Mu'awiya was unable to erase the anecdote about Hind's assault against Hamza from collective memory and public narratives. What is the solution? The solution is to reverse reality. Now, Hamza is the one who is portrayed as unreasonably slaying an innocent she-camel and eating her liver raw. Simultaneously, Hamza is portrayed as raping, while being drunk, an innocent bride on her wedding night. Sargun and Mu'awiya wanted the constituency to associate Hamza with unwarrantedly slaying living beings and eating their livers raw. By doing so, they hoped the constituency would partly forget Hind's pagan assault. The companions never ate raw meat. To this they added covering the bravery of Prophet Mohammad and Ali and insulted them by saying that they were cowards.

The weavers of pagan creeds embarked on disordering their nations and trusteeships / walayas / 'states' in a way which would enshrine sexual communism. Within this context, they harnessed the motif of the lewd divine feminine and the libidinous mother who undertook habitual adultery including incest. In many ancient pagan settings, adultery including incest spread amongst royal families, amongst families of oracles and magicians, and amongst families of affluent dominant elites and mighty military commanders. The weavers of pagan religions and creeds wanted to justify incest. They wanted the whole society to practice it and to think it was normal and lawful. There rule of thumb is as follows: Infuse the unethical counter-instinctive conduct. Then, shame will be diluted. They wanted to sustain adultery and incest. They hoped to pass the practice of incest from one generation down to the next. They depicted divine mothers and divine sons who practiced incest. They painted the deity of mother earth. In a variation, this deity is given the name Gaya. She is a primordial mother. She is a cosmic deity. She contributes to the compulsive mechanical ordering of the cosmos. In a variation, she gives birth to the deity of the heavens, Uranus. Then, she undertakes incest with him. Mother Gaya and her son Uranus indulge in illicit sex.[8] The weavers of pagan religions deluded people into venerating the incest practicing mothers and worshipping them. According incest a constitutional recognition is meant to enshrine prostitution at large. Every type of adultery is disgusting. Incest is the most disgusting type of adultery. If the society is ordered in a way which recognizes incest through making it constitutionally acceptable, all types of adultery would be accepted with much ease. If the most disgusting is conceived as pretty, other disgusting sexual practices would be conceived as practicable and handsome.

When the weavers of pagan creeds invented lewd divine feminine personas and depicted that they were mothers of the nation and the trusteeship / 'state', they were constructing part of the system of governance and formulating part of the unwritten constitution. They were establishing an emotionally binding ethical reference for the nation and trusteeship / 'state'. It is a social behavior, a political conduct, a legal act, and a constitutional undertaking. The divine feminine personas were there to be sources of direct inspiration. Their conduct is to be emulated generation after another. Individuals, social formations, and the trusteeship must venerate the fictional ideals of the perfect attributes which the divine feminine personas manifest. Concisely put, idolatrous mythologies were unwritten constitutions.

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[8] For more see Hard, Robin, 2022. The Rootledge handbook of Greek mythology.

The weavers of pagan religions and creeds steadily embarked on constituting their nations and trusteeships / 'states' in a way which would enshrine magic-related prostitution. In realizing this task, they harnessed the motif of the female magician. In many royal families, magic flourished and theurgy-related adultery surged. Female magicians or oracles enjoyed a weighty status. In numerous settings, female magicians served as mistresses of Kings, commanders, and wealthy merchants. Magic-related adultery rose amongst families of affluent dominant elites and military commander. Female magicians undertook adultery with male sorcerers, with their assistants, with members of the public, with members of the elite, and with members of royal families. For the pagan, adultery addiction is the most axial addiction. It precedes alcohol and drugs addiction. Female magicians practiced necrophilia as a means of undertaking magic. The weavers of the pagan religions and creeds and oracles wanted to justify the practice of magic-related prostitution. This includes magic in relation to living people and magic-driven necrophilia. They wanted the whole society to practice it and to think that it was warranted. In ancient Heliopolis, they painted the deity of Isis who was a magician. They depicted that she was the goddess of magic and that she practiced necrophilia with Osiris which led her to giving birth to Horus. The spread of necrophilia in ancient Heliopolis is indicative of the nature and magnitude of the sensual frenzy which permeated the landscape. It is illustrative that an ultra-imbalanced libidinal ecstasy was institutionalized through sexual traditions.

The staggering finding that the fictional divine feminine personas of pagan creeds are a part of the constitutional reference of the nation and trusteeship / 'state' went unobserved before the scholars of political theory, constitutionalism, and governance. That is why there is a wide structural gap in the field of history of constitutionalism. There is a knowledge deficit regarding the conception by constitutional architects of the fictional constitutional authority of the deities. There is a gap related to the de facto constitutional authority of queens, princesses, priestesses, independent witches, and official oracles. There is also a wide gap regarding how the fictional divine feminine personas informed constitutionalism in neo-pagan settings which witnessed different types of deification of humans and natural beings and imaginary things. For example, there is a gap regarding how some of the tenets of the constitutionalism which emerged in some European modernist settings find their intellectual pedigree in the fictional divine feminine personas of Greek paganism, and in the legacies of queens, princesses, priestesses, independent witches, and official oracles.

Painting the deity of Liber and the deity of Libera and inventing the festival of Liberalia are all constitutional acts which are intended to render those personas and the rituals and ceremonies related to them constitutional references informing public order and informing axial legislation including the law of personal status and the laws related to civil liberties. Greek rulers, oligarchical elites, and other promoters of pagan creeds adopted the practice of indoctrinating pre-adolescence boys and girls in sexual communism. They also trained them in the ethics of pagan marriage. Boys and girls may marry. Yet, promoters of paganism inculcated in them that their marriages should be open marriages. Generally, pagan marriages are tolerant towards adultery, sodomy, lesbianism, collective adultery, and attendance of parties were alcohols and drugs are consumed. The controlling minority assessed that these practices should be regarded as personal liberties and should not be constrained. They should be perceived as plausible and should be sustained. Greek rulers, oligarchical elites, and other promoters of pagan creeds formulated the deities of Liber and Libera, and designed the festival of Liberalia, to realize these purposes.[9] The idols and deities and the pagan festival are constitutional instruments to enshrine these beliefs, practices, and liberties. The deity of mother Libera is an archetypal model persona personifying a multitude of ideals of perfect attributes which must be worn by the members of the constituency. The deities of Liber and Libera and the festival / ritual of liberalia became a cardinal reference / marji'eyya. The members of the society sourced their personal liberties from these deities and rituals. When the members of the society differed over their liberties, and over the scopes of those liberties, they resorted to the pagan theology as an ultimate constitutional arbiter. Pagan theology became the substantive law which should be the applicable law. The dispute will be interpreted and settled according to pagan theology. The deities of Liber and Libera promote sacralizing the penis and the vagina. They promote yielding to perverted sexual desires. They promote venerating the statues of the penis and the vagina during the festival of Liberalia. Accordingly, the souls of people must become pathologically infatuated by counter-instinctive lust. The society must live in a constant sensual frenzy and must experience an unceasing obsessive craving for a disturbed sexuality. Breaching the covenant of marriage should not be penalized. Transmitting destructive sexual diseases as a result of liberal sexuality should not be a concern. Individuals who transmit lethal sexual diseases to their spouses and children due to indulging in sexual communism should not be held accountable legally speaking. The decision to indulge in risky sex should not be considered death-causing gross negligence. The constitution says so. Parents who lead their pre-adolescence children to fall in alcohol addiction should not be held accountable according to the law. The constitution says so. Parents who lead their little daughters to become pregnant outside the scope of marriage, and who burden them with duties they are not yet ready to shoulder, should not be held responsible. These are the main articles of the unwritten pagan constitution.

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9 See Grimal, Pierre, 1996. The Dictionary of Classical Mythology.

The constitutional status of the mother of the nation which is largely driven by a secular neo-pagan ethos was cultivated by a number of sovereign women. A profile of those women is provided in the book Sovereign Ladies: The Six Reigning Queens of England by Maureen Waller.

Queen Elizabeth (1533-1603 CE) of England spearheaded an advancement of the Modernist constitutional ordering of England and the nations usurped by England, and her policies led to the enlargement of the constitutional powers of the monarchy and the authorities of the mother of the nation. Elizabeth navigated troubled waters which were resistant of the constitutional idea of the mother of the nation. King Henry (1491-1547 CE) practiced the model of the ultra-coercive father of the nation who is not partnered by a mother of the nation. He separated England from the Catholic Church. He undertook a violence-driven reordering of England. He went so far as to kill his wives. He did not only slaughter multiple wives and mistresses, murdering his wives was an implicit preemption of the rise of a mother of the nation. The nation and trusteeship / 'state' shall have no mother. Only a father. So hoped Henry. Queen Elizabeth established the Church of England. She set a new compromise-driven policy between Catholics and Protestants. She inaugurated the British policy of undertaking international usurpation, theft, orchestrated intellectual and physical rape. I mean the colonialist pursuit. She established the East India Company in 1599 to serve as its main arm in dispossessing the Indian nation. The Company undertook methodic suppression and systemic genocides. In the study entitled Gloriana: The Portraits of Queen Elizabeth I, Strong Ray describes how England's Modernist secular national identity identified with Elizabeth I.[10]During the reign of Elizabeth, the English nation had no father. Only a mother.

While Queen Victoria (1837-1901 CE) tried to advance Elizabeth's imperialism-driven foreign policy, several considerations coalesced to lead to the diminishment of the constitutional powers of the monarchy and the mother of the nation. Foremost amongst those is the rise of revolutionism and republicanism. To this we should add her partial withdrawal from the public scene due to the death of her husband. The model of a constitutional monarch who symbolizes the unity of the country yet who lacks executive powers was put in place. Women continued to be exploited and their low-paid work continued to be harnessed as a fuel for the cruel dehumanizing industrial revolution. Victoria became a direct symbol for Britain's pursuit of international usurpation and imperial hegemony. She and the British decision tried to extend the status of the mother of the nation to the nations which were usurped politico-economically by Britain. This was reflected by holding the title of Empress of India.

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[10] See Strong, Roy C. & van Dorsten, J. A, 1964. Leicester's Triumph.
Strong, Roy C, 2003. Gloriana: The Portraits of Queen Elizabeth I.
Weir, Alison (1997). The Children of Henry VIII.

In the contemporary setting, Indira Gandhi occupied the position of the mother of the Indian nation between the late sixties and the mid-eighties. Indira undertook a policy of nationalization and national identity assertion. She undertook a policy of mass sterilization within the context of voluntarily implementing the instructions of the Knights Templar / the Free Masons and Henry Kissinger. This policy reflected pagan conceptions about marriage, family, and human capital. The mass sterilization of men was a dehumanizing application of the adoption of the deity of divine femininity. It was a reflection of the mythologized conflicts and wars which continued to erupt between female deities and masculine deities. It was an application of what I call the counter-marriage Queen of Bees distortion. This is a psycho-social malady due to which a female leader conceives the relation between the masculine and the feminine as inherently antagonistic. Females have a cosmic existential mandate to pacify maleness and males. A chief indicator of this syndrome is the adoption of the deity of divine femininity. The men who participated in designing and implementing the policy of sterilization were intellectually sterilized. They were heavily indoctrinated in the Hindu version of the doctrine of the divine feminine who rid males of their maleness. They exhibited an amnesia with regard to the structure of realty and suffered an acute forgetfulness of Allah. Indira Gandhi was perceived by many social formations as the nation's mother.[11] She was addressed and referred to as mother Indira. It has been difficult to reconcile the fact that Indira was accorded the title "Mother" and the fact that she decreed the sterilization of Indian men within the context of carving an efficient population-related policy. Under the unwritten constitution, those Indian men are supposed to be her sons. In 1984, Indira Gandhi was assassinated. Her assassination reflected a crisis in the understanding held by influential national powers of the constitutional role of the mother of the nation. She was assassinated after instructing the army to execute Operation Blue Star in June 1984. The operation aimed at pacifying Sikh militants who occupied the Golden Temple, Amritsar.

Margrette Thatcher and Thatcherism took much inspiration from Victoria and Elizabeth. Thatcher undertook a revival of England's fascism-driven colonialist policy. I mean the policy of international usurpation, theft, genocide, and orchestrated intellectual and physical rape. She co-designed the long-term methodic genocide of the Iraqi people especially children. Margrette Thatcher suffered the Queen of bees Syndrome. A female leader is diagnosed with this syndrome when she implements policies which have adverse impacts on women and when she treats women worse than men.[12]

Is it warranted to locate in pagan and neo-pagan mythologies the intellectual pedigree of some of the aspects of Modernist constitutional references relating to belief, ethics, and what we called "the order of sexuality"? The deities appearing in idolatrous mythologies have a politico/constitutional capacity sensu stricto. There is a relation between the depiction of fictional men undertaking incest with the fictional mothers of the believers in false hadiths and the depiction in pagan religions of fictional male deities undertaking incest with their mothers. As mentioned earlier, Uranus and Gaya are a case in point. There is a relation between depicting that the mothers of the believers were adulterous women in fabricated hadiths and the depiction in pagan religions of adulterous deities and according each of them the status of the nation's mother. The deity of Isis in the religion of the Ennead at Heliopolis is a case in point. There is a relation between the depiction by weavers of pagan creeds of adulterous female deities and the politico-ethical ordering of the society and formulating its unwritten constitution. It is merited to trace the theological and philodoxical lineage of modernist constitution founding fathers in neo-pagan Gnostic settings to the weavers of mythological creeds in traditional pagan settings.

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[11] See Steinberg, B.S, 2008. Women in Power: The Personalities and Leadership Styles of Indira Gandhi, Golda Meir, and Margaret Thatcher.

[12] See Blau, Francine; DeVaro, Jed, June 2006. "New Evidence on Gender Difference in Promotion Rates: An Empirical Analysis of a Sample of New Hires". National Bureau of Economic Research. Cambridge, MA. doi:10.3386/w12321. Ellemers, Naomi; Van den Heuvel, Henriette; de Gilder, Dick; Maass, Anne; Bonvini, Alessandra (September 2004). "The underrepresentation of women in science: Differential commitment or the queen bee syndrome?".

Amongst the tenets in the unwritten constitution which informed personal liberties and public freedoms in modernist Victorian England are the utilitarian speculations on pleasure and pain. The intellectual pedigree of the understanding of pleasure and pain is found in the deities of Algea and Hedone which were members of the Greek idolatrous pantheon. Hedone is pictured as the daughter of Eros, the deity of love, psyche, and the deity reflecting the self. Pagans in Greece referred to the deities as their masters. The deities of Algea and Hedone were constitutional figures personifying and symbolizing the idolatrous ideals of the perfect attributes of pleasure and pain. Algea and Hedone worship was widespread in ancient Greece. As far as hierarchy is concerned, the deities of pleasure and pain are situated on the acme of the pyramid. Utilitarianism is the pagan belief that the human being is the slave of the deity of the perfect attribute of pleasure and the deity of the perfect attribute of pain. He is driven by material secular sensual pleasures. The modernist dogma of utilitarianism was formulated and articulated by multiple speculators. The list includes John Stewart Mill, Susanna Newcome, William Thompson, and Henry Sidgwick.

Nowhere is the de facto pagan divinization of pleasure and pain clearer than in the speculations of the neo-pagan English Modern constitutionalist Jeremy Bentham (1748-1832 CE). In the book titled An Introduction to the Principles of Morals and Legislation, Bentham posited that "Nature has placed mankind under the governance of two sovereign masters, pain, and pleasure."[13] Accordingly, the morality of any action should be decided in light of the amount of pain and pleasure. It is good to remember that Bentham is speaking about pleasure and pain in the pagan sense. Then, he unifies their condition with the condition of true pleasure and pain. This outlook is the axis of Bentham's Hedonist utilitarian ethics. Within this context, he tried to transfer the methods used in mathematical sciences to the areas of human existence and social life. He posited the eccentric suggestion that it is possible to calculate the degree of pleasure and pain which a certain action is likely to generate. In doing so, Bentham argued that there are at minimum six dimensions of value in a unit of pleasure or a unit of pain that may be used as criteria in calculating the amount of pleasure and pain obtained. Those are intensity, duration, certainty or uncertainty, propinquity or remoteness, fecundity, and purity. He developed an algorithm to achieve this purpose which became to be known as the felicific calculus, the utility calculus, or the hedonistic calculus.

Bentham's description of pleasure and pain as masters of humans was meant to convey the message that his propositions are grounded in the pagan doctrine of Algea and Hedone worship and its relevant cult. It was not accidental. Bentham only reproduced the narratives about the Greek goddess Hedone, the deity personifying sensual and sexual pleasure, and Algea, the deity personifying pain. As the case with many exponents of neo-pagan modernity, Bentham harnessed the neo-pagan teachings of the church in trying to deconstruct belief in Allah the Creator. In the study titled Bentham on Religion: Atheism and the Secular Society, James

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[13] See Bentham, Jeremy. *An Introduction to the Principles of Morals and Legislation.*

Crimmins maps Bentham's attack on the church and the idea of religion at large.[14]

The idolatrous roots of modernist utilitarianism cannot, and in fact should not, pass unnoticed. Grounded in the worship of Algea and Hedone, the Cyrenaics posited that pleasures, in the pagan sense, are the purpose of all human undertakings.[15] According to this dogma, whether the undertaking is ethical or an anathema to the ethics prescribed by Allah, humans prioritize pleasure. They should continue to do so. Present and immediate pleasures, especially sexual ones, animate humans in life and must be observed. One should prioritize them over future pleasure. Cyrenaics were sensual hedonist philodoxers who emerged in the 4th century BCE. Some historians conjecture that Cyrenaicism was founded by Aristippus of Cyrene and his grandson Aristippus Junior.

The moral speculations of Epicureanism constitute a cardinal hedonistic intellectual fabric in ancient traditions which underpinned modernist utilitarianism. Epicurus was not implicit in contending that pleasure is a supreme intrinsic good. Likewise, he was explicit in preaching that pain comes in the first rank of the list of things that are intrinsically bad and that humans should dispel.[16] Epicurus postulated that pleasure is in harmony with virtue. Virtue is understood in the sense adopted by classical Greek pagan secular philodoxers. As Richard Parry and Harald Thorsrud observed,

> after this austere introduction, Epicurus makes the bold claim that pleasure is the beginning and end of the blessed life. Then he makes an important qualification. Just because pleasure is the good, Epicureans do not seek every pleasure. Some lead to greater pain. Just so, they do not avoid all pains; some lead to greater pleasures.

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[14] Crimmins, James E. "Bentham on Religion: Atheism and the Secular Society. (1986). pp. 95-110.

[15] Parry, Richard and Harald Thorsrud, "Ancient Ethical Theory".

[16] Ibid.

In the Greek setting, the worship of pleasure and pain became a way of life transcending the sheer veneration of the two deities and the observance of the ritual of praying to their statues. The pagan unethical values and meanings that the two statues of Algea and Hedone symbolized infused the society. Cyrenaics and Epicureans embarked on practicing those unethical values. This is the utility of pagan deities. They are not principles. They are agents of satanic values and concrete hedonistic lifestyles. It is not a stretch to assume that some Cyrenaics and Epicureans did not even have the statues of Algea and Hedone at home. It is sufficient to see them dwelling in their hearts. For some Cyrenaics and Epicureans, as the case in the modernist neo-pagan settings, the worship of the deities of pleasure and pain chiefly meant wearing the two deities to become them. It continued to be sufficient to wear Algea and Hendone and to be in their names instead of being in the name of Allah the Merciful.

The majority of the above cardinal truths went unremarked before scholars of history, law, governance, constitutionalism, sociology, psychology, and sexology. Many of them thought that the weavers of pagan creeds only let loose their imagination and generated chaotic myths. This is not true. The formulators of pagan theological creeds were experts of law, legislation, governance, and constitutionalism. They were legislators. The only difference is that they harnessed a different form of legislation.

Caveats

Decoding the falsified hadiths requires unpacking the indecent tenets which they were hoped to disseminate. This forces us to use an explicit graphic language in some parts. Yet, this will be done in an Islamic and scholarly manner. Instructors of medicine, including those specialized in sexually transmitted diseases, are obliged to use terms that are related to the private parts and to the sexual undertakings causing the illnesses. There is no way to avoid that.

Our books on decoding Gnostic cyphers form one entire integrated intellectual corpus and accordingly it is crucial to read preceding publications and the ones which may follow insha'a Allah. The reader is advised to build his understanding of our intellectual fabric after reading the relevant books. To state the palpable, it is impossible to say everything in one book. The reader is advised to avoid hastened premature judgement.

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CHAPTER 1

WHO IS SARGUN IBN MANSUR? WHO ARE THE SARGUNIANS?

Who is Sargun Ibn Mansur? Concisely put, Sargun was the First and Chief constitutional Founder of the Umayyad umma, trusteeship and Caliphate, the main weaver of the neo-pagan Gnostic political religion of Sargunian Umayyadism, and the de facto Arch-Father of Mu'awiya Ibn Abi Sufyan, his successors, and the Umayyad neo-elite.

In the study titled The Mansur Family and Saint John of Damascus: Christians and Muslims in Umayyad Times, Sidney H. Griffith provides comprehensive profiles of the leaders of the Mansur Family throughout the period which witnessed the foundation of the Umayyad Trusteeship / 'state' and caliphate.[17] Mu'awiya took Sargun as a mentor and surrendered part of the Caliphate's bureaucracy to him and to the neo-pagan Byzantine influence. Sargun taught Mu'awiya and the members of the Umayyad and Arab neo-elite the tenets of Gnosticism presented as Christian tenets and Judaic doctrines. Sargun and his aids taught Mu'awiya and his aids the neo-pagan ways of trusteeing and governing applied by Heraclius and his predecessors. Sargun acted as a chief administrator, and took the title "Archon." This term was coined by the weavers of the religion of Gnosticism to denote deities shouldering the cosmos and automatically regulating it. Men of cardinal religious and political status and power conceived of themselves as representing the Archons on earth. When Mu'awiya took over the Caliph's seat, he appointed Sargun as treasurer and head of the financial sector in the Caliph's court. This position was inclusive of a multi-dimensional mandate and limitless constitutional powers. He made him in charge of tax collection. Mu'awiya made Sargun his prime advisor and confidant on strategic domestic matters and foreign affairs. The Sargunians established a neo-bureaucratic tradition which is antithetical to Islam, to the system of administration set by the Messenger of Allah, and to the bureaucratic tradition of the first four caliphs. The Caliph's court and bureaucracy was the heart pumping blood in the collective body. It was the spinal cord of governance. Influential individuals in the bureaucracy take numerous life-shaping decisions on a daily basis on matters in every domain of life. Mu'awiya granted Sargun huge estates in many parts of Syria.[18] Through the appointment of Sargun and his family in this sensitive sector, Mu'awiya wanted to harness their expertise in realizing the following purposes:

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[17] See Griffith, Sidney, 2016. The Mansur Family and Saint John of Damascus: Christians and Muslims in Umayyad Times. Griffith, Sidney Harrison, 2016 - In: Christians and Others in the Umayyad State p. 29-52

- Terminating the application of the religious pillars which shouldered the order which the Messenger of Allah established, and installing an order grounded in neo-paganism. Mu'awiya wanted to cover the premise that the caliph and other administrators are trustees and that trusteeship and care for the administered populations is the essence of public administration.
- Establishing a coercion-based order and subduing the constituency. Through a tax system which exhausted the believers, Mu'awiya wanted to double the sense of subjugation amongst the believers.
- Having a chief administrator and financial controller who would serve the caliph in dispossessing the believers, in seizing their wealth, and in embezzling public fund without being accountable.

The neo-pagan Gnostic Byzantine advisors conducted and chaperoned the emerging inexperienced young Umayyad neo-elite in neo-paganism, in Gnosticism, and in superiority-driven monarchism and supremacy-grounded imperialism. This measure resulted in the paganization and

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[18] For more on the role of Sargun in administering the caliphate, see Azamat Fayzullayev (2024). Internal Politics of the Arab Caliphate during the Reign of Caliph Mu'awiya.

Byzantinization of the Caliphate's court and bureaucracy. It contributed to covering the Caliphate's best practices which grew over thirty years being underpinned by the administrative practices of Prophet Mohammad. Mu'awiya did not trust Muslims.

It was the first time in the history of the caliphate that the caliph's court and bureaucracy are dominated by agents of neo-pagan and pagan Gnosticism and representatives of the historical foes of Muslims. This was the first time that Muslims submit their zaka to neo-pagan Gnostic masters. This was the first time in the history of the caliphate that a neo-pagan Gnostic elite becomes the leading elite in the center of governance. We are speaking about a very influential individual. We are speaking about a very influential socio-economic segment which established interest-driven networks in the various domains of life.

In addition to being the mentor of Mu'awiya, the Gnostic Master, Sargun Ibn Mansur the Byzantine, was the tutor of Yazid the Lewd and advised him on persecuting and killing Al-Husayn Ibn Ali. Muslim Ibn Aqil arrived in Kufa. He invited the believers to offer allegiance to Al-Husayn through him. Yazid Ibn Mu'awiya summoned Sargun Ibn Mansur. He asked him:

What do you think if Al-Husayn has gone to Kufa, and Muslim Ibn Aqil is in Kufa pledging allegiance to Al-Husayn, and I have heard about Al-Nu'man's weakness and bad speech, so who do you think should be appointed over Kufa?

Sargun said: "If Mu'awiya came back to life, would you have taken his opinion?" Yazid said: Yes. Sargun presented the mandate Mu'awiya assigned to Ubayd Allah Ibn Ziyad when he appointed him as governor of Kufa. Sargun said: "This is the opinion of Mu'awiya."

Sargun Ibn Mansur and Yazid the Lewd designed the aggression against Allah, Prophet Mohammad and the believers when they engineered the war on Muslims in Al-Madina Al-Munawwara at Al-Harra and orchestrated the genocide and mass rape related thereto. In the genocide, they undertook a deliberate annihilation of the reciters of Al-Quran Al-Karim. Additionally, they undertook the first orchestrated mass rape of Muslim women coupled with coercive impregnation. The segment of the reciters of Al-Qur'an Al-Karim is the group of individuals who achieved an advanced scholarship in the disciplines of the Qur'an Al-Karim. Learning how to adequately recite Al-Quran Al-Karim in one style of reading or more is the first of those sciences. Ten methods of recitations emerged. Other disciplines include memorizing the Quran, learning the meanings of its terminology, and learning the occasions in which the verses were revealed. Socio-anthropologically, the segment of the reciters of Al-Qur'an Al-Karim has been a pivotal segment simply because knowledge of Al-Quran Al-Karim is a prerequisite for other disciplines such as the discipline of belief in Allah who has the divine names /'theology', the Messenger's Sunna, jurisprudence, and the methodologies of jurisprudence. Diving deeper in the disciplines of Al-Qur'an Al-Karim is very demanding on all levels including time and effort. That is why the segment of the reciters of Al-Qur'an Al-Karim takes a very long time to be born, to take shape, to grow, and to move from compactness into differentiation. During the entirety of the period of revelation, next to the Messenger of Allah, only four companions managed to memorize Al-Qur'an Al-Karim. The reciters of Al-Qur'an Al-Karim living in Macca Al-Mukarrama and Al-Madina Al-Munawwara are amongst the essential actors contributing to the radiation of haqq / truth, order, and meaning throughout the provinces. Believers from around the world come to Macca Al-Mukarrama and Al-Madina Al-Munawwara specifically to learn Al-Qur'an Al-Karim. The number of learners increases in the season of hajj and umra. It is good to remember that the segment of the reciters of Al-Qur'an Al-Karim and the ulama started to move from compactness into differentiation as of the migration by the Messenger of Allah to Al-Madina Al-Munawwara. The Messenger considered them to be one of the most valuable assets. During the period of revelation, two tribes sent to the Messenger of Allah that they have abandoned paganism and embraced Islam and requested from him to send a group of reciters of Al-Qur'an Al-Karim to teach its members. The Messenger sent forty reciters of Al-

Qur'an Al-Karim. It turned out that the tribes did not abandon paganism. They killed the delegation of reciters. The Messenger of Allah expressed an unprecedented sorrow and anger. During the reign of the first four caliphs, they considered the collection of the verses of Al-Qur'an Al-Karim into one volume a prime priority. They too considered the reciters of Al-Qur'an Al-Karim as the most valuable asset. Concisely put, through the reciters of Al-Qur'an Al-Karim, Allah preserves his Book and the teachings of Islam are transmitted. This is what renders the aggression against the reciters of Al-Qur'an Al-Karim one of the most serious aggressions against Allah, the Messenger of Allah, Islam, Muslims and humanity.

In a first round, Sargun and Mu'awiya invented a group of hadiths and anecdotes which undermine the reciting of Al-Quran Al-Karim and the reciters.

In the year 63 AH, within the context of the aggression which the second Umayyad caliph Yazid carried out against Muslims in the Al-Madina Al-Munawwara, he conducted an engineered annihilation of the segment of the reciters of Al-Qur'an Al-Karim residing in Al-Madina. The war which Yazid waged was an unjust war on all respects including its cause and the sizes of its parties. Upon besieging Al-Madina Al-Munawwara, the second Umayyad caliph and the heads of the Umayyad elite learnt that 700 of the segment of the reciters of Al-Qur'an Al-Karim will be part of the army of the believers. He learnt that some of the reciters were companions of the Messenger of Allah. This number constituted the vast majority, if not all, of male reciters residing in Al-Madina Al-Munawwara. Yazid insisted on waging the unjust and imbalanced war. The Umayyad army annihilated the entirety of the 700 reciters of Al-Qur'an Al-Karim. Put in simple terms, the genocide against the reciters of Al-Qur'an Al-Karim was an attempt to cover the reference which would reveal that the Umayyad have been guilty and punishable for their crimes. Yazid did not think twice when he learned that the army of the believers included 700 reciters.

In a third round, in the year 81 AH, the fifth caliph Abd El-Malik Ibn Marwan instructed a total annihilation of another group of reciters of Al-Qur'an Al-Karim. A group of reciters of Al-Qur'an Al-Karim and ulama rebelled against the fifth Umayyad caliph Abd El-Malik Ibn Marwan and the Umayyad elite. They were led by Abd El-Rahman Ibn Al-Ash'ath. Abd El-Malik or Al-Hajjaj did not think twice when they annihilated an army of the reciters of Al-Qur'an Al-Karim. The Messenger's dear and distinguished companion Anas Ibn Malik voiced support to the reciters, and Al-Hajjaj tried to humiliate him. Al-Hajjaj's action was driven by the desire to belittle Anas and to insult the Messenger of Allah simultaneously. Abd Al-Malik Ibn Marwan instructed Al-Hajjaj to apologize to Anas. Abd Al-Malik was explicit in explaining the grounds of the apology. It is the desire to avoid rebellion of the constituency ar-ra'iyya. It is not the respect of the Messenger of Allah and the prominent companion.

The three rounds of aggression against the reciters of Al-Qur'an Al-Karim are an extension of Mu'awiya's policy of abandoning the service of the Book revealed by Allah and his attempt to annul the provisions Allah set in it. He walked in a path diametrically opposite to the path walked by the first four caliphs. Mu'awiya and subsequent caliphs diluted the policy designed by the first four caliphs of providing an official support to the reciters of Al-Qur'an Al-Karim. Neither Yazid nor Abd Al-Malik paused to ask: How will the killing of the reciters of Al-Quran Al-Karim impact the effort of serving the Word of Allah? None of them asked: What is the message which the aggression against the reciters of Al-Qur'an Al-Karim will convey to believers in the provinces controlled by the Umayyads? The Umayyad elite annihilated large constituents of the segment of the reciters of Al-Qur'an Al-Karim despite its knowledge of the importance of this segment.

In a telling situation, Al-Hajjaj, the Umayyad bloodthirsty governor, exhibited a bizarre assault and hatred against the Prophet's companion and famous reciters of Al-Qur'an Al-Karim, Ibn Mas'ud. The latter was one of the four individuals who memorized the Quran. One of the ten methods of recitation of the Quran was his. The Messenger of Allah explicitly instructed the believers to learn the Quran from him and to follow his way of recitation. Al-Hajjaj prohibited the reciters of Al-Qur'an Al-Karim from applying his way of recitation. Further, he said he wished that "he had met him to water the earth from his blood."

The two rounds of aggression against the reciters of Al-Qur'an Al-Karim are an extension of Mu'awiya's policy of abandoning the service of the Book revealed by Allah and his attempt to annul the provisions Allah set in it. He walked in a path diametrically opposite to the path walked by the first four caliphs. Mu'awiya and subsequent caliphs diluted the policy designed by the first four caliphs of providing an official support to the reciters of Al-Qur'an Al-Karim. Neither Yazid nor Abd Al-Malik paused to ask: How will the killing of the reciters of Al-Quran Al-Karim impact the effort of serving the Word of Allah? None of them asked: What is the message which the aggression against the reciters of Al-Qur'an Al-Karim will convey to believers in the provinces controlled by the Umayyads? The Umayyad elite annihilated large constituents of the segment of the reciters of Al-Qur'an Al-Karim despite its knowledge of the importance of this segment.

After invading Al-Madina Al-Munawwara, the second Umayyad caliph Yazid instructed an organized mass raping coupled with instructions to aim at causing the raped girls to become pregnant. Thousands of women and girls became pregnant and gave birth to children whose fathers were not known. The Umayyad elite wanted to punish the believers residing in Al-Madina Al-Munawwara. The organized mass rape was an outcome of a paganism-anchored envy against chastity-anchored observing communities. As mentioned above, throughout twenty years, Mu'awiya applied various methods to install prostitution especially in Macca Al-Mukarrama and Al-Madina Al-Munawwara to dissolve their leadership of disseminating belief and faith and the Sunna of the Messenger of Allah. However, many segments of the local communities clung to chastity. Additionally, the Umayyad elite aimed at Polluting and staining a chastity-based community which identified with the heritage of the Messenger. In Jurisprudence, as of the departure of the Messenger of Allah, the conduct of the people of Al-Madina Al-Munawwara became a reference in validating the authenticity of acts. Further, Yazid and the members of the Umayyad elite wanted to coercively spread adultery and chaos of lineage. This intention finds its roots in the pursuit by the first Umayyad caliph Mu'awiya to spread chaos of lineage through giving Ziyad his own lineage calling him Ziyad Ibn Abi Sufyan. Ending the role of Al-Madina Al-Munawwara as a center of belief and meaning radiating order was also one of the objectives of the orchestrated mass rape. Finally, undertaking an aggression against the Messenger of Allah was the most cardinal objective.

Sargun and the members of the Sargunian elite dominated the Umayyad quasi-royal court for 90 years. Abd El-Malik ibn Marwan dismissed some of the members of the Byzantine elite within the context of consolidating Umayyad secular nationalism. Abd El-Malek undertook measures of Arabization to counterpoise the excessive Byzantinization of the Muslim nation and the centers of faith, truth, and meaning radiating order.

However, Hisham Ibn Abd El-Malik reinstated the influence of the neo-pagan Gnostic Byzantine elite. He took Mansur Ibn Sargun / John of Damascus as his confidant. John of Damascus was the first neo-pagan theologian to author a book inclusive of an explicit deconstruction of Islam. In it, he described Prophet Mohammad as a heretic. Further, he disseminated the neo-pagan creed of the createdness of Al-Qur'an Al-Karim. The neo-idolatrous Mu'tazelite theologians picked up the propositions of John of Damascus and popularized them. Subsequently, the creed of the createdness of Al-Quran Al-Karim became identified with the Mu'tazelites.

Is there a relation between the pornography which plagued the hadiths and anecdotes which were fabricated by Mu'awiya and the orchestrated mass rape which Yazid ordered after the battle of Al-Harra? In our assessment, they are inextricably linked, intricately intermeshed, and intrinsically synthesized. They form one theological, ideological, and behavioral stance. They are indivisible. They are mutually reinforcing. One, only one, linkage, is Sargun. Sargun was the mentor of Mu'awiya and of Yazid. The economy of this study does not allow a thorough enumeration of the linkages.

Sargun is the Arch-Intellect which designed and orchestrated the pursuit of embezzling public money and property and considering it the personal property of Mu'awiya and some members of the Sargunian Umayyad neo-elite. The construction of the palace of Mu'awiya and the palaces of the members of the Sargunian Umayyad neo-elite was one of the items financed by the money which they embezzled. The purchase of gold, assets, alcohol, extravagant furniture, clothing and luxurious food were financed by the money which Sargun and Mu'awiya embezzled. Spending on the wives of the members of that neo-elite is another item financed by the money which Sargun arranged embezzling.

The female members of the neo-pagan Gnostic Sargunian elite, and the Byzantinized neo-elite, dominated the landscape psycho-socially. In the sphere of affluent families and clans, some of those Gnostic ladies became celebrities and social leaders. Their ideology and socio-cultural behavior informed the arena. Their way of dressing became a model. Many officers in the Sargunian elite harnessed the psycho-social weight of the Sargunian women in influencing decision making across the political spectrum. Some of them became communal mothers in a de facto manner.

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CHAPTER 2

THE FICTITIOUS ANECDOTE ABOUT THE WOMAN WHO TEACHES MEN HOW TO PURIFY AFTER EJACULATION

The anecdote

Abu Salama Ibn Abd Ar-Rahman Ibn Awf reported saying I, and Aisha's brother, entered upon Aisha. Her brother asked her how the Messenger of Allah washed / ightasala (after ejaculation). She requested a pot equivalent to a mudd / sa'a. She washed, throwing the water on hear head. A veiling partition / hijab was between us and her. Narrated by Al-Bukhari and Muslim as authentic. Verified by Al-Albani as authentic.

Proof that the anecdote is fabricated

Sayyeda Aisha never showered in the presence of men to teach them how to wash after ejaculation as this is at blatant variance with Allah's teachings, her ethics, and existing socio-ethical norms. She never did so even behind a partition / hijab. The mere act of showering by a woman before men is an act of eroticization. This includes showering while being dressed. This has been common sense wisdom which women and men have known as of the dawn of humanity. Sayyeda Aisha knew that, observed it, and taught it. The mother of the believers was the one who instructed Muslim women how to observe the strict instructions that Allah prescribed with regard to dealing with men. As of the commencement of the revelation, men continued to obtain religious instructions from men in private matters. Women from women. Men who wanted to learn from the mothers of the believers used to send their wives, sisters, or daughters to them with their inquiries. In the early Islamic milieu, the Messenger taught the believers that men and even young males who ask women about private matters such as cleaning from ejaculation are without honor. The male early believers would not even dare to come close to speaking with women about such matters. The very manhood of those men would be questioned.

Skipping the name of the fictional brother is illustrative of the implausibility of the narrative. Normally, if someone enters the house of one of the mothers of the believers with her brother, he would say: "I, and Mohammad, the brother of the mother of believers Aisha, went to her to ask about ... etc." No person would skip the name of a co-entrant in the way we see in the anecdote. The absence of essential information which would not be skipped in normal situations is an important indicator that the hadith is unauthentic.

Undigestible and unthinkable is the assumption on which the anecdote is predicated, namely that Sayyeda Aisha's brother and his friend were ignorant of the method of washing after ejaculation.[19] The anecdote is premised on the depiction that the brother of Sayyeda Aisha and his friend have embraced Islam long ago, and that they had countless ejaculations throughout the years they spent being Muslims, yet throughout this entire extended period they remained ignorant of the provisions of purification which enable them to undertake the vast Islamic rituals including undertaking the five daily prayers. Is this conceivable? The brother of Sayyeda Aisha is the son of Abu Bakr As-Siddeeq. Abu Bakr is one of the two earliest believers. He is the closest companion of the Messenger of Allah. Abu Bakr's sons are Abd Allah, Abd Ar-Rahman, and Mohammad. Abd Allah died prior to the Messenger's death. Both Abd Ar-Rahman and Mohammad embraced Islam earlier. They learned long ago the shari'a-related provisions regarding washing after ejaculation. After witnessing and testifying that Allah alone is to be worshipped and that Mohammad is His Messenger, the first thing Allah and his Messenger taught the believers was the provisions of cleanliness and sanitation / ahkam at-tahara. Those include wudu' / ablution and ightisal / washing or grand ablution. These are foundational provisions. Why? Because at-tahara / cleanliness or sanitation is a pre-requisite for undertaking all rituals. Ablution is a prerequisite for the daily prayers. That is why in the books of jurisprudence / fiqh, the first chapter is normally devoted to clarifying the provisions of at-tahara / cleanliness or sanitation. Some verses regarding sanitation were revealed at a later stage within the context of consolidating and reiterating an already existing provision. This is akin to the revelation at a later stage of verses inviting the believers to know that only Allah is divine and only Allah is to be worshipped. To this we must add that washing or showering to achieve sanitation / at-tahara after ejaculation is a basic and essential human undertaking. It is related to human instinct / fitra. Every male learns it at the phase of adolescence. Due to being close to the Messenger of Allah and the leading companions, the male relatives of the mothers of the believers learned the provisions of sanitation / at-tahara faster than many believers. The Messenger of Allah had already informed the believers, long ago, of the shari'a provisions related to cleanliness and sanitation after ejaculation. Anas Ibn Malek reported saying:

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[19] Washing after the marital intimate relation or ejaculation is called ightisal. It is translated into washing. Some scholars translate it into grand ablution.

> The Messenger of Allah used to undertake ablution and to wash (after ejaculation) using As-Sa' / mudd up to five muds.

Concisely put, when Abd Allah Ibn Abd Ar-Rahman Ibn Abi Bakr wanted to obtain information or a fatwa regarding sexual practices which Allah permitted he would not ask his aunt Sayyeda Aisha. He would ask one of the male early believers. When Sayyeda Aisha wanted to offer an advice regarding sexual matters to her nephew, she would refer him to a male early believer.[20]

The faker of the anecdote made the fictional reporter speak about the Prophet's wife using her first name without a title which is in glaring dissonance with the custom of speaking about the Prophet's wives. Upon the revelation of the verse which establishes that the Messenger's wives are the mothers of the believers, everyone in Al-Madina Al-Munawwara and elsewhere strictly and diligently observed the protocol, better yet rite / sha'ira, of speaking about each of the wives of the Messenger using the title "mother of the believers." In Sura Al-Ahzab, Allah says:

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[20] See Ath-Thahabi - Siyaar A'lam An-Nubala'.

> The Prophet is more caring for the believers than they care for themselves. And his wives are their mothers. As ordained by Allah, blood relatives are more entitled to inheritance than other believers and immigrants, unless you want to show kindness to your close associates through bequest. This is scribed in the book. (6)

Speaking about the Prophet's wives and addressing them using the title which Allah gave them is a branch of speaking about Prophet Mohammad and addressing him using the titles which Allah accorded him. Allah instructed the believers that it is seriously prohibited to intend to attempt at speaking about the Messenger of Allah or with him in the way one speaks about ordinary individuals or with them. In Sura Al-Hujurat, Allah says:

> O believers! Do not proceed before Allah and His Messenger. And fear Allah. Surely Allah is All-Hearing, All-Knowing. (1) O believers! Do not raise your voices above the voice of the Prophet, nor speak loudly to him as you do to one another, or your deeds will become void while you are unaware. (2) Indeed, those who lower their voices in the presence of Allah's Messenger are the ones whose hearts Allah has refined for righteousness. They will have forgiveness and a great reward. (3) Indeed, most of those who call out to you from outside private quarters have no understanding. (4) Had they been patient until you could come out to them, it would have certainly been better for them. And Allah is Most-Forgiving, Most Merciful. (5)

In Sura An-Nur Allah says:

> Do not make the way you call upon the Messenger akin the way you call upon one another. Allah certainly knows those of you who slip

away, hiding behind others. So, let those who disobey his orders beware, for an affliction may befall them, or a painful torment may overtake them. (63)

The strictness in observing the ritual / sha'ira of speaking about the wives of Prophet Mohammad using their titles persisted after his death. The present anecdote pertains to the period following the Messenger's death. Normally, when someone speaks about visiting Sayyeda Aisha, he would use the title "mother of believers". The companions and the followers understood that using this title is an implementation of Allah's instruction. Also, they fathomed that it is a sign of respect to the Messenger of Allah during his life and after his death and a sign of respect to his esteemed wives.

The narrative about the brother who is bringing a man to his sister so that she would teach them how to wash after ejaculation is a pornographic cypher denoting multiple prohibited sexual undertakings. This lexical code is intended to connote a brother who acts as a pimp / qawwad, who acts as a dayyuth, and who manages a professional prostitute sister. He arranges clients for her to undertake adultery. As mentioned, the scene of washing before men from behind a partition through which the men could see the woman is an eroticization cypher. It belongs to the category of tacit eroticization. This pornographic lexical encryption denotes an incident of adultery meshed with an incident of incest. The tacit eroticization is there to subtly incite the reader to extrapolate the remaining meaning. This is a classical technique which weavers of neo-pagan religions and creeds apply. If this is not erotic imaging, what is? Have you ever heard of a Muslim man who takes a foreign man to his sister in her house to teach both of them how to wash after ejaculation?

Implausible is uniting the claim that there was a veiling partition / hijab and the claim about the occurrence of instructive showering. A veiling partition / hijab necessarily prevents visibility. On the other hand, al-khimar veils a woman's hair, breast, and may veil the face. Why did the faker combine two things that cannot be combined? He did so to perplex the reader, to ridicule the Messenger of Allah, his wives, and Allah's instruction to the Prophet's wives of observing the veiling partition / al-hijab. The faker's concern is with the act of showering before foreign men. The faker's concern is with ensuring that this imagery would make inroads in the reader's soul and that it would reside in its furthest depth.

Some hadith compilers and scholars posited the gravely eccentric explanation that the two men asked about the way the Messenger washed after ejaculation to know the minimal portion of water required to ensure that the washing is adequate. Al-Bukhari did so through mentioning in the title of the section in which he listed the anecdote that washing is carried out by a mudd / sa'a of water. Numerous early and late scholars reiterated this unwarranted and senseless explanation. One cannot think of a more absurd construal. The minimal portion of water required to conduct proper washing after ejaculation is too obvious to need explanation. Although it is too obvious, the Messenger of Allah explained the matter during the first days of the revelation to ensure that cleanliness is fully observed.

Some scholars posited the other obnoxious explanation that the reporter of the anecdote is also a brother of Sayyeda Aisha through breastfeeding. The anecdote reads: "I entered together with Aisha's brother upon Aisha" / dakhaltu ana wa akhu Aisha a'la Aisha. If the reporter was Sayyeda Aisha's brother through breastfeeding, he would not speak in this way. Rather, he would simply say: I, and my brother Abd Ar-Rahman, visited our sister Aisha. Wouldn’t he? The presence of this flagrantly unwarranted explanation is indicative how some speculators invent highly preposterous and ostensibly ridiculous explanations to warrant a pseudo hadith only because it was reported by senior compilers who have been accorded an exaggerated trans-epochal constitutional authority.

Motives for fabricating the anecdote

Sargun and Mu'awiya invented the showering anecdote to avenge on Sayyeda Aisha and Abd Ar-Rahman Ibn Abi Bakr and to undo the contraction of Mu'awiya's legitimacy resulting from their opposition to seating Yazid. Mu'awiyah sent the formula of the oath of allegiance to his governor of Al-Madina Al-Munawwara, Marwan, to read it in the mosque so that the believers would declare consent. Abd Ar-Rahman Ibn Abi Bakr stood up saying:

> Are you enforcing the way of Heraclius? By Allah, Abu Bakr did not assign any of his children or relatives the seat of the caliphate. Mu'awiya is assigning it to his son out of favoritism.

Abd Ar-Rahman and Sayyeda Aisha garnered the support of a number of companions in opposing Mu'awiya's coercion-driven plot. Those include Abd Allah ibn Omar and Abd Allah ibn Az-Zubair. Mu'awiya instructed his envoy to bribe Abd Ar-Rahman. Abd Ar-Rahman rejected saying to the envoy:

> Go back to him and tell him that Abd Ar-Rahman does not sell his religion against his life in this lesser world, dunya.

Here, it is warranted to digress a bit to attract the reader's attention that Andrew Marsham devoted an entire book to studying the oath of allegiance which Mu'awiya innovated. He titled the book: The Ritual of Accession in Early Islam: Rituals of Islamic Monarchy: Accession and Succession in the First Muslim Empire. Marsham located many of the monarchical and imperial non-Islamic origins of this practice. However, his scrutiny did not lead him to discern that this oath was in itself a neo-pagan Gnostic ritual. It did not lead him to discern the role of Sargun in formulating this ritual. Palpably, it is in the Byzantine culture of political religion that the main root of this ritual should be located. Returning to the confrontation, Mu'awiya assassinated Abd Ar-Rahman Ibn Abi Bakr through poisoning. It was one of his favorite means of liquidating and pacifying his opponents. Through the anecdote, Sargun and Mu'awiya wanted to depict a professional prostitute, and a cuckold brother / dayyuth, and to unify their condition with the condition of Sayyeda Aisha and Abd Ar-Rahman.

Likewise, Sargun and Mu'awiya invented the showering anecdote to avenge on Mohammad Ibn Abi Bakr for siding with Ali Ibn Abi Taleb. Ali appointed Mohammad Ibn Abi Bakr as the governor of Egypt. Amr Ibn Al-A's, Mu'awiya's advisor, rejected and raised the people of Egypt against him. The army of Mohammad was defeated. Mu'awiya instructed Amr Ibn Al-A's to kill him. He burned him. It should be clear by now why the anecdote inventor skipped the name of the fictional brother of the fictional aisha who entered upon her. It makes the narrative applicable to Sayyeda Aisha's two brothers, Abd Ar-Rahman and Mohammad.

A conclusive proof of the adequacy of this interpretation is the imaginary dialogue which reported alleged that it took place between Mu'awiya and Sayyeda Aisha. It is reported that she asked him about the considerations that made him exclude that she would arrange a killer to assassinate him to reciprocate his killing of her brother. It is reported that he replied by saying that it is her belief / iman. Anecdote tellers including Adnan Ibrahim assessed that the anecdote is authentic. Categorically, it is fabricated. Sayyeda Aisha, the mother of the believers would not do so. Mu'awiya would not condemn himself. He killed Mohammad Ibn Abi Bakr and Abd Ar-rahman ibn Abi Bakr. Yet, he never admitted that he did so. The anecdote is illustrative of the magnitude of the animosity between Mu'awiya and Sayyeda Aisha.

Sargun and Mu'awiya sketched the scene of showering to uproot the practice of speaking with the mothers of the believers from behind a veiling partition / hijab and to prevent other women from applying it. In Sura Al-Ahzab, Allah says:

> O believers! Do not enter the homes of the Prophet without permission and if invited for a meal, do not come too early and linger until the meal is ready. But if you are invited, then enter on time. Once you have eaten, then go on your way, and do not stay for casual talk. Such

> behavior is truly annoying to the Prophet. Yet, he is too shy. But Allah is never shy of the truth. And when you ask his wives for something, ask them from behind a veiling partition. This is purer for your hearts and theirs. And it is not right for you to hurt the Messenger of Allah, nor ever marry his wives after him. This would certainly be grave in the sight of Allah. (53).

The observance by the mothers of the believers of the provision of speaking to foreign men from behind a veiling partition / hijab contributed to the continuation of respecting and venerating the Messenger of Allah. It reinforced the continuation of recognizing the trans-epochal presence of the Messenger including his status as the Trustee of the believers. Sargun, Mu'awiya, and subsequent Umayyad caliphs, assessed that the recognition of the presence of the Messenger and his Uswa and Sunna would constrain their constitutional authority. On another level, as of the revelation of these verses, many women started to observe the provision of speaking to foreign men from behind a veiling partition / hijab. They did so to please Allah and to follow the mothers of the believers who were archetypal models of chastity. Many husbands started asking their wives to observe this provision. Accordingly, this practice took deep root as a custom permeating various societal segments. The consolidation of this custom intimidated neo-pagan societal components including Gnostic households. It put constraints on those who long for an indecent environment which lacks ethical regulations and in which it would be easy to engage in loose mixing so as to revive structures of sexual communism. That being the case, it is worth remembering that Allah's instruction to the mothers of the believers to observe the veiling partition / al-hijab was complemented by His instructions to all women to observe the hair and breast cover / al-khimar. In Sura An-Nur, Allah says:

> O Prophet, tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely, Allah is All-Aware of what they do. (30) And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments except what normally

appears. Let them draw their veils over their chests, and not reveal their hidden adornments except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers' sons or sisters' sons, their fellow women, those bondwomen in their possession, male attendants with no desire, or children who are still unaware of women's nakedness. Let them not stomp their feet, drawing attention to their hidden adornments. Turn to Allah in repentance all together, O believers, so that you may be successful. (31)

Returning to the anecdote under scrutiny, the fakers used complementary techniques to uproot the observance of the provision of speaking to foreign men from behind a veiling partition / hijab. The first technique is mocking the idea of the veiling partition which precludes visibility of women. The second is changing the meaning of the veiling partition / al-hijab. Actually, the anecdote fakers aspired to change the meaning of the veiling partition / al-hijab subtly by blending the following contradictory claims:

- The claim that the foreign man entered upon the fictional aisha and that she sat with him without observing the provision of speaking to him from behind a veiling partition / hijab.
- The claim that the fictional aisha taught the man to wash from behind a veiling partition.
- The claim that the man was able to visualize the fictional aisha while being behind the veiling partition / al-hijab.

Weavers and promoters of pagan and neo-pagan religions, including Gnosticism, amply apply the psycho-mental trick and lexical of positing contradictory claims to cover truths and rid concepts of their inherent meanings. This trick was widely applied by Ibn Arabi in his books.

Ridding the mothers of the believers of their constitutional authority and status is an objective which Sargun and Mu'awiya hoped to realize through inventing the showering anecdote. Upon the death of Ali Ibn Abi Taleb, in addition to the offspring of the Messenger of Allah, the

Messenger's wives enjoyed a socio-cultural and a socio-political constitutional authority. Sargun and Mu'awiya's ploy included ridding all the living members of Al Al-Bayt of their moral authorities. This complements their attempt at ridding the dead members of Al Al-Bayt of their moral and constitutional authority including through cursing. Dismantling people's respect of the provision of the veiling partition / al-hijab contributes to dismantling the constitutional authority of the mothers of the believers. The showering anecdote, and the incident of adultery which it subliminally conveys, contributes to destroying the constitutional authority of the mothers of the believers.

Making the fictional reporter of the anecdote speak about the Messenger's wife using her first name twice while abstaining to use the title "the mother of the believers" is intended to demolish the constitutional authority of all the mothers of the believers. Sargun and Mu'awiya made the fictional reporter says: I, and Aisha's brother, entered upon Aisha. The faker made the fictional reporter speak about Sayyeda Aisha in this rude and discourteous way to convey a sense of casualness, vulgarity, and banality of sin. This conveys frequent entry whenever the entrant so desired. It conveys that the entrant was a close 'friend'. This anecdote was manufactured within the context of the large-scale process of resocialization which Mu'awiya undertook and through which he inculcated the disrespect towards the mothers of the believers. Integral to this resocialization is indoctrinating the believers in speaking about the wives of Prophet Mohammad in a discourteous manner using their first names without a title. The believers must forget, Mu'awiya and Sargun reckoned, that Allah chose to make all the Prophet's wives the mothers of all the believers. The believers must forget that they are speaking about their own mothers to whom they trace their religious lineage. They must forget that they are speaking about the honor of the Messenger of Allah.

Sargun and Mu'awiya's conduct is part of a neo-pagan tripartite tradition which they innovated. This tradition is comprised of the following:

- Speaking about the Prophet's wives using their first names.
- Speaking about them without mentioning the titles "Sayyeda" and "mother of the believers".
- According them abusive names and mentioning them in the fabricated hadiths.

They invented numerous hadiths in which they applied this indecent practice.

Sargun and Mu'awiya manufactured the abusive name of humayra'a and fabricated numerous hadiths which in which they referred to Sayyeda Aisha with that name to cover the true bashful and intellectually stable Aisha and install a fictional lustful and mentally disturbed aisha. The bad name humayra'a has two meanings. First, it means a young she-donkey. Second, it denotes a red woman. A red woman is one with reddish skin and hair. During the period of revelation, the Prophet and the believers did not call women or spoke about women using names which expressed their skin color. The believers who did so were considered as lacking honor / sharaf or as hypocrites. The Prophet's wives and the female early believers did not accept to be given names which expressed their skin colors. The female believers who did so were considered as lacking honor / sharaf or as hypocrites. Hypocrites spoke about indecent women who seductively exposed parts of their bodies and hair using names which expressed their skin colors. During the period of revelation, the Prophet and the believers did not call women or spoke about women using names which sarcastically likened them to animals. The believers who did so were considered as lacking honor / sharaf or as hypocrites. The Prophet's wives and the female early believers did not accept to be given names which sarcastically likened them to animals. Hypocrites likened girls who exhibited mental instability to donkeys. Using the bad name humayra'a is a flat and direct slandering of Sayyeda Aisha through likening her to animals. The objective is to portray that she was gravely injudicious and acutely imprudent. Allah taught the believers through his Messenger that it is strictly forbidden to use derogative titles in speaking with one another or about one another. In Sura Al-Hujurat, Allah says:

> O believers. Do not let some ridicule others, they may be better than them, nor let women ridicule other women, they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil it is to act rebelliously after having faith! And whoever does not repent, it is they who are the wrongdoers. (11)

Would the Messenger of Allah upon whom this verse was revealed use the title / she-donkey or the title red girl in speaking about his wife?

> On the authority of Abu Salama ibn Abd Ar-Rahman, Aisha, the wife of the Prophet, may Allah bless him and grant him peace, who said: The Abyssinians entered the mosque to play, so he said to me: O humayra'a / red girl / young donkey, would you like to look at them? I said: Yes. So, he stood at the door, and I went to him and put my chin on his shoulder and leaned on it. My face to his cheek. She said: And from their saying that day, Abu Al-Qasim, be well. So, the Messenger of Allah, may Allah bless him and grant him peace, said: Enough. So, I said: O Messenger of Allah, do not be hasty. So, he stood up for me and then said: Enough. So, I said: Do not be hasty, O Messenger of Allah. She said: I do not like to look at them, but I wanted the news about my place in his heart to reach the women.

> Narrated by al-Nasa'i in al-Sunan al-Kubra as authentic. Narrated by At-Tahawi in Sharh Mushkil Al-Athar. Narrated as authentic by Ibn al-Qattan in Ahkam An-Nazar. Verified by Al-Albani as authentic in As-Silsila As-Sahiha. Narrated by Shu'ayb al-Arna'ut in Takhreej Sharh Mushkil Al-Athar. Al-Bukhari narrated it but slightly differently. The name humayra'a is not mentioned in Al-Bukhari's version.

A conclusive proof that the name humayra'a, on one level, denotes the young she-donkey is the false hadith about the fictional prophet who enumerates the spoilers of prayer:

> Abu Dharr said: The Messenger of 'Allah said: When any one of you stands for prayer and there is a thing before him equal to the back of the saddle that covers him and in case there is not before him (a thing) equal to the back of the saddle, his prayer would be cut off by (passing of a donkey, woman, and black Dog. I said: O Abu Dharr, what feature is there in a black dog which distinguishes it from the red dog and the yellow dog? He said: O, son of my brother, I asked the Messenger of Allah as you are asking me, and he said: The black dog is a devil. Narrated by Muslim as authentic.

Another conclusive proof that the name humayra'a, on one level, denotes the young she-donkey is the phony hadith about the fictional aisha who complains from likening women to donkeys

> Aisha reported that the things which spoil prayer were mentioned before her (and those were): a dog, a donkey, and a woman. I said: You have compared us (women) to donkeys and dogs. By Allah, I saw the Prophet praying while I used to lie in (my) bed between him and the qibla. Whenever I was in need of something, I disliked to sit and trouble the Prophet. So, I would slip away by the side of his feet. Narrated by Al-Bukhari. Verified by Al-Albani as authentic.

During the period of revelation, the landscape did not witness the emergence of the misogynist claim that women resembled donkeys and monkeys. Several decades after the death of Prophet Mohammad, when Sargun and Mu'awiya took Sayyeda Aisha and her brothers as strategic enemies, they invented the policy of covering her true conduct, intelligence, and conservative dressing style. They invented the policy of installing a seductive woman who is at the same time stupid through the name humayra'a.

One of the strategic psycho-mental fraudulent tricks which Gnostic masters apply is the trick of scattering one pagan creed and one unethical practice in many hadiths and anecdotes. Is it difficult to discern why Sargun and mu'awiya attributed the false hadith to Abu Dharr? No. Abu Dharr opposed Sargun and Mu'awiya. He publicly criticized the usurper of the caliphate seat for stealing the money of the believers and treating the public treasury as his personal property. Sargun and Mu'awiya applied a similar technique in combating Abu Dharr. They covered the true wise Abu Dharr and installed an eccentric outsider who preached ultra-idealistic tenets and who was politically incompetent.

In the hadiths they falsified, Sargun and Mu'awiya depicted a fictional prophet who himself calls his wife using the abusive name humayra'a which contains a double-edged slandering. The hope is to cover the truth that Prophet Mohammad fully respected his wives and that he spoke to them and about them in a dignifying manner. The purpose is to mislead people into thinking that he did not shield his wives' honor. The aim is to install a husband who lacks jealousy and who speaks about his wife using a bad name which informs people of the color of her skin and hair.

Further, disseminating the practice of speaking about Sayyeda Aisha using the invented name humayra'a is intended to indoctrinate the believers in speaking about the Prophet's wives without the title which Allah accorded them, namely the title "mother of the believers" and without the title "Sayyeda." Sargun and Mu'awiya wanted to get the believers used to identifying the Prophet's wife with her purported skin color and hair color. Psycho-ethically, this psycho-mental and semantic trick makes the believers think of the Messenger's wife based on sexual terms of reference. The title "mother of the believers" immediately reminds the believers of Allah's verses in which He accorded the Messenger's wives this status and all the truths related to the them and to Prophet Mohammad. It immediately reminds the believers of the Messenger and his status as the Supreme Trustee of the umma. It immediately reminds the believers of the Messenger's ahistorical trans-epochal presence and his Uswa. All this precludes in advance the sheer possibility of the enjoyment by any party of the status of the principal governor. Governance is to be practiced within the context of deputizing the Messenger. That being the case, it is not a stretch to posit that all the hadiths and anecdotes that include the name humayra'a are unauthentic. It immediately reminds the believers that belief in Allah is the criterion for assessing people. It immediately reminds the believers of their duties toward Prophet Mohammad and his wives. Foremost amongst those is the obligation of exhibiting utmost respect towards him and towards his wives. It immediately reminds the believers that they are speaking about their own mothers who are closer to them than their biological mothers.

On another level, the aim is to indoctrinate the believers in the misogyny, disrespect of wives, and cuckoldry. The intention is to make men speak to women and to their wives using abusive names which cover the fact that a woman is an agent of belief in Allah and is an intellectually capable human being. The intention is to make men use names which reduce women and their wives to their physical appearance and sexual potentiality. The hope is to make men commodify women and delude women into thinking that they are sexual toys for men.

It is crucial to discern the complementarity between the depictions that the Prophet's wives interacted with men without a partition / hijab and speaking about the Prophet's wives without their titles. The depictions that they interacted with men without a partition is a deconstruction of the physical barrier. Speaking about the Prophet's wives without their titles is a deconstruction of the moral barrier.

Sargun and Mu'awiya invented the anecdote about the instructional showering to install the pagan practice of entering upon solitary women using the pretext of inquiring about religious provisions. In classical pagan environments, men frequently enter upon solitary women, married and unmarried. Foreign men frequently enter upon solitary oracles, priestesses, female magicians, Gnostic female saints, poetesses, self-proclaimed prophetesses, princesses, and queens. In idolatrous settings, the entry upon female chiefs including oracles was in its self a model practice and an example followed in relation to entering upon ordinary women. The request for religious guidance, services, talismans, spells, incantations, and healing was one of the main pretexts used to facilitate such entry. Within the context of the revelation, Allah renewed the strict prohibition of the practice of entry by men upon solitary women. The

Messenger of Allah prohibited it and combatted it. During the following decades, households and families in localities took seriously their duty in commanding good and forbidding evil. When promoters of paganism, neo-paganism, including Gnosticism, attempted to penetrate Muslim societies and to install the practice of entering upon solitary women, they found numerous barriers. They understood that they needed to formulate psycho-social tricks and deceiving pretexts to install this practice. Henceforth, they fabricated cyphered anecdotes which implant the practice using multiple pretexts. Foremost amongst those is the pretext of inquiring from the concerned solitary women about religious and sexual matters to enter upon them. Sargun and Mu'awiya even invented hadiths which portray that the male early believers used to intensively visit female believers who were alone and that the Prophet himself saw them doing so without doing anything about it. Sargun and Mu'awiya used the symbol of the visit as a code denoting a relation of habitual adultery. An illustrative example is the fabricated hadith about the Anti-Christ which Sargun and Mu'awiya attributed to Fatima bent Qays.

The anecdote is a construction of a root for the usage by the Sargunian Umayyad neo-elites of indecent public baths while presenting them as Islamic. This anecdote is a conclusive proof that indecent public baths emerged in some localities as early as the days of Sargun and Mu'awiya. This anecdote is compelling evidence that in those baths men mixed with women. Many scholars located the early indecent public baths in the reign of Al-Walid Ibn Yazid (r. 743-744 AH). Indecent public baths were more widespread in Syria and Egypt due to the heavy trans-epochal presence of the pagan Greco-Roman culture. In Greco-Roman cultural expressions, the imagery of bathing women was a recurrent imagery. In the study entitled Two Unpublished Figurines of Women Purifying themselves in the Greco-Roman Museum of Alexandria, Nagwa Abdelnaby Abdelrahman Ibrahim explains as follows:

> The Greco-Roman Museum of Alexandria has two female figurines, unpublished. According to the register of the museum, they came from Fayyum, are made in alluvial Nile silt clay, reddish-brown color, and

fabricated by using two moulds, one for the front side and the other for the backside. These figurines seem similar; each one represents a sitting naked woman, holding a pot. But there are some differences between them in the details. It is possible that each woman is purifying herself. The pot which women hold is associated with baths and purification. This article publishes these two figurines with a descriptive and analytical study, in addition to a discussion of women's purification in inscriptions and papyri documents of the Ptolemaic and Roman periods. The research also tries to identify these women; were these women associated with a cult? Or particular gods? Was purification necessary in the rituals of this worship?[21]

In the study entitled Female Bathers and the Emergence of the Female Nude in Greek Art, Robert Sutton demonstrates that this theme has deep roots that span many centuries. Here is what he has to say:

> My interest here is in the rise of the female nude in Greek art, a topic that leads directly to the bath. This essay examines the iconography of naked women shown bathing and dressing in Greek art from their appearance in the later sixth century B.C. into the Hellenistic period, relying primarily on the evidence of vase painting. My thesis is that a major change occurs in the treatment of the theme around 430 B.C. associated with the Classical type of the kneeling bather (plate 1). I suggest that this well-known type was inspired by one of the most famous paintings of the ancient world, the lost Helen by Zeuxis of Herakleia, and that it was this painting that established the female nude as an acceptable and noble convention in Greek art well before the end of the fifth century B.C., long before Praxiteles' celebrated Knidian Aphrodite. What I present here is the first part of this argument, the evolution of the bathing theme on Attic vases from naked girls in the sixth century and the emergence of the female nude in the guise of the kneeling bather during the last third of the fifth

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[21] See Ibrahim, Nagwa. Two Unpublished Figurines of Women Purifying themselves in the Greco-Roman Museum of Alexandria. p. 645.

century B.C., leaving Zeuxis' Helen for detailed treatment elsewhere.1 While naked females occur in many contexts on Archaic and Early Classical vases, including lovemaking, the komos (revel), the symposium, and violent mythological rapes like that of Cassandra, in these context female nakedness is secondary to other concerns. Only in the theme of bathing does the female body become the major focus. There the bath serves as a transparent pretext for showing naked women.[22]

This false anecdote which ascribes counter-chastity conduct to Sayyeda Aisha and her brother is directly influenced by the pseudo anecdote which attributes incest to Amnon and Tamar, the children of Prophet David / Dawud. In the Book of Samuel, we read the following:

> [1] And it came to pass after this, that Absalom the son of David had a fair sister, whose name was Tamar; and Amnon the son of David loved her.
>
> [2] And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and Amnon thought it hard for him to do anything to her.
>
> [3] But Amnon had a friend, whose name was Jonadab, the son of Shimeah David's brother: and Jonadab was a very subtil man.
>
> [4] And he said unto him, Why art thou, being the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.
>
> [5] And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand.
>
> [6] So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

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[22] See Sutton, Robert. (2009). Female Bathers and the Emergence of the Female Nude in Greek Art, Robert Sutton.

[7] Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

[8] So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes in his sight, and did bake the cakes.

[9] And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

[10] And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.

[11] And when she had brought them unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

[12] And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly.

[13] And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

[14] Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her.

[15] Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.

[16] And she said unto him, There is no cause: this evil in sending me away is greater than the other that thou didst unto me. But he would not hearken unto her.

[17] Then he called his servant that ministered unto him, and said, Put now this woman out from me, and bolt the door after her.

[18] And she had a garment of divers colors upon her: for with such robes were the king's daughters that were virgins appareled. Then his servant brought her out, and bolted the door after her.

[19] And Tamar put ashes on her head, and rent her garment of divers colors that was on her, and laid her hand on her head, and went on crying.

[20] And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy peace, my sister: he is thy brother; regard not this thing. So, Tamar remained desolate in her brother Absalom's house.

[21] But when king David heard of all these things, he was very wroth.

[22] And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

Influence

A recurrent theme in the Arabian Nights is the theme of indecent public bath. It is a major tool for lewdness-related eroticization and chaotic sexuality. In the study entitled Baths in the Thousand and One Nights, Mohammad Younus presents how the motif of the bath was harnessed in different ways as an eroticizing tool. The spread of indecent baths and the spread of related indecent practices led some scholars to falsify hadiths in which a fictional mohammad warns against them. Then they unify his condition with the condition of Prophet Mohammad. This is an idiosyncratic form of hadith falsification. Here, the objective is not to spread prostitution. The purpose is to combat it.

Taking inspiration from Sargun and Mu'awiya, during the subsequent centuries, neo-pagan Gnostic sects and speculators have been consistently speaking derogatively about the mothers of the believers including through intentionally abstaining to use their titles. Those include the promoters of the religion of Sargunian Umayyadism / the extremist version of Sunnism / the religion of al-jama'a and the religion of Salafism. Both morphed from Sargunian-Umayyadism. The list also includes the promoters of Naubakhtist-Saffarism / the extremist version of Twelver

Shiism, and the promoters of Razist-Nasafism / Extremist Isma'ilism. The promoters of these religions advanced the repugnant conduct of speaking about the Messenger's wives using their first names only. Some of the senior hadith narrators and compilers spearheaded this discourteous undertaking. In hadith books including Al-Bukhari and Muslim, instead of using the phrase "the mother of the Believers, Sayyeda Aisha reported that ...., the narrators used the phrase: Aisha reported that .... etc. They coupled that with speaking about the Messenger of Allah himself using his first name only. Adnan Ibrahim devoted numerous lectures to undermining Sayyeda Aisha using her political stance as a pretext. In those lectures, he consistently spoke about her derogatively in form and substance using her first name.

Speaking derogatively about the mothers of the believers by neo-pagan Gnostic sects and speculators has been inextricably linked to speaking derogatively about Prophet Mohammad including through deliberately abstaining to use his titles. This has been undertaken regularly by promoters of the religion of Sargunian-Umayyadism / the religion of al-jama'a / the extremist version of Sunnism. You would hear them speak about 'Mohammad'. Some of them would use the pretext that using the title Sayyeduna contributes to leading the believers to divinize the Prophet. At the same time, they would speak about their Gnostic master, Ibn Taymiyya, using the neo-pagan title "Shaykh Al-Islam." The promoters of Sargunian-Umayyadism tried to indoctrinate the people of the Sunni inclination who are closer to moderation in disregarding Allah's instruction to refrain from speaking about Prophet Mohammad in the way they speak about their peers. Many Muslims declined. In Sura Al-Hujurat Allah says:

> O believers. Do not proceed before Allah and His Messenger. And fear Allah. Surely Allah is All-Hearing, All-Knowing. (1) O believers. Do not raise your voices above the voice of the Prophet, nor speak loudly to him as you do to one another or your deeds will become void while you are unaware. (2) Indeed, those who lower their voices in the

> presence of Allah's Messenger are the ones whose hearts Allah has refined for righteousness. They will have forgiveness and a great reward. (3)

In Sura An-Nur Allah says:

> Do not address the Messenger in the same way you address one another. Allah certainly knows those of you who slip away, hiding behind others. So let those who disobey his orders beware, for an affliction may befall them, or a painful torment may overtake them. (63)

Bizarrely, the majority of the promoters of the religion of Sargunian Umayyadism / the extremist version of Sunnism / the religion of al-jama'a and the espousers of religion of Naubakhtist-Saffarism / the extremist version of Twelver Shiism joined hands in promoting the anecdote of the instructional showering. The promoters of the neo-pagan religion of Sargunian Umayyadism alleged that Sayyeda Aisha undertook the instructional showering. Some of them said she only exhibited her head although they knew the definition of the veiling partition / al-hijab. In relation to other subjects, they tell you that the veiling partition / al-hijab means total separation preventing seeing even the head. The espousers of the neo-pagan religion of Naubakhtist-Saffarism / the extremist version of Twelver Shiism promoted the anecdote within the context of painting a fictional sinful aisha and transferring her condition to Sayyeda Aisha.

Ibn Arabi heavily promoted the practice of entering upon solitary women using the pretext of obtaining religious guidance and serving them. He coupled that with spreading adultery-driven cohabitation. He fabricated numerous cyphered anecdotes to systematically inculcate these practices. For example, he spoke about an old woman who was exceptionally pretty and seemed young and whom he lived with for a long time. He depicted that he did so to serve her and to obtain spiritual guidance. While being in her house, foreign women would come to ask her and Ibn Arabi about matters relating to private marital relations with their husbands including sexual matters. In other places, Ibn Arabi falsified stories about 'Sufi' Masters / Shaykhs who went to visit female 'saints' and stayed at their places.

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CHAPTER 3

THE PSEUDO ANECDOTES ABOUT THE WOMAN WHO TRAINS MEN HOW TO CLEAN AFTER HAVING WET DREAMS

The anecdotes

Abdullah Ibn Shihab Al-Khawlani reported: I stayed in the house of Aisha as a guest and had a wet dream which left effect on both garments of mine. So, I dipped both in water. A servant of aisha saw me and she informed her. Aisha sent to me saying: What prompted you to act like this with your clothes? He said: I said: I saw in a dream what a sleeper sees in his dream. She said: Did you see in them anything? I said: No. She said: Had you seen anything (i. e. drop of semen), you should have washed it. I recall scraping it off of the garment of the Messenger of Allah when it was thick with my nails. Narrated by Muslim as authentic. Verified by Al-Albani as authentic.

Hammam Ibn Al-Hareth narrated: A guest slept over at Aisha's place. She ordered for him a yellow wrap to sleep in. He slept in it. He had a wet dream. He was too embarrassed to send it to her while the traces of the wet dream were present on it. So, he submerged it in water. Then he sent it to her. Aisha said: Why did he ruin our garment? It would have been sufficient for him to scrape it off with his fingers. Sometimes, I would scrape it off of the garment of Allah's Messenger with my nails. Narrated by Ibn Maja as authentic. Verified by Al-Albani as authentic.

Alqama and Al-Aswad reported that a man stayed in the house of Aisha as a guest. In the morning, he began to wash his garment. Aisha said: In case you saw it (i. e. drops of semen), it would have served the purpose if you had simply washed its place. In case you did not see it, it would have been enough to sprinkle water around it. I simply scraped it off the garment of the Messenger of Allah. He would pray wearing that garment. Narrated by Muslim as authentic. Verified by Al-Albani as authentic.

Proof that the anecdotes are fabricated

The main claims posited in the anecdotes are unthinkable namely that Sayyeda Aisha received foreign men at home and had them sleep over. The mothers of the believers did not receive foreign men. They did not have foreign men sleep over. The female early believers never received males to stay or to spend the night. In Al-Madina Al-Munawwara during the age of revelation, the conduct was utterly implausible.

The anecdotes are replete with cyphers.

The symbol of the wet dream is an encryption. It connotes undertaking adultery with the women living in the house. Getting wet denotes full scale adultery. Gnostic masters uniformly used the symbol of having a dream to induce the reader to embrace a pagan or a neo-pagan belief or to approve or adopt an obscene conduct.

The symbol of "ruining our wrap" is a code. It denotes undertaking an act which spoils honor, namely adultery. Arabs consistently used the symbol of spoiling the clothes as a metaphor denoting undertaking a sexual violation which injures honor.

The yellow color of the wrap is a pornographic and theological cypher. It connotes a fictional ali Ibn abi taleb who indulged in habitual adultery with a fictional aisha. Then, the conditions of those personas are unified with the conditions of the true Ali and the true Aisha. Some of the Shiites of Ali ibn Abi Taleb used the yellow color to counterpoise the colors of the flags of the Sargunian Umayyads and later the Abbasids. During the following centuries, the weavers of Naubakhtist Saffarism / the extremist version of Twelver Shiism made the yellow color a symbol of their political religion. The usage of the yellow color as a politico-theological symbol was advanced by Abu Ja'afar Mohammad Ibn Al-Hassan Ibn Farrukh. He was known as As-Saffar Al-Qummi. He is the one who covered the orientation of ordinary Shiism which was closer to moderation. His teachings coalesced with the teachings of the fathers of the Naubakhtist family to found the neo-pagan religion which we named Naubakhtist Saffarism. Abu Ja'afar Al-Qummi is the one who invented the fictional persona of mohammad ibn al-hassan the twelfth imam who would continue to be alive down to the latter times. He depicted that the fictional mohammad ibn al-hassan was the son of Al-Hassan Al-Askari who was depicted as the eleventh imam. Abu Ja'afar claimed that he was in contact with Al-Hassan Al-Askari. Abu Ja'afar gave his own name to the fictional persona of the twelfth imam: mohammad ibn al-hassan. This is one of the historic findings which Allah blessed us with during our journey in studying the foundations of belief in Allah the Creator and in studying pagan and neo-pagan religions and creeds which emerged in Muslim societies. The fact that both are named mohammad ibn al-hassan and that Abu Ja'afar usurped the moral authority of Al-Hassan Al-Askari went unremarked before writers from all backgrounds. The founders of Naubakhtist Saffarism invented multiple anecdotes which sacralized the yellow color. Here is one pseudo anecdote:

> it is reported that abu Abd Allah said: whoever wore yellow slippers will be in happiness until they become obsolete.

In another anecdote:

> abu ja'afar said: Whoever wears yellow slippers will be in happiness as long as he puts them on. Allah says about the cow of Israel that it is of a bright yellow color which pleases the beholders.

Normally, weavers of pagan creeds invent teachings which insult human intelligence. They do so because they suffer intellectual deficiency. They also do so to dilute the mental capacity of their followers so that they may yield to them. Sargun and Muawiya fabricated multiple hadiths and anecdotes which depicted a fictional aisha who indulged in habitual adultery with a fictional ali. In those hadiths and anecdotes, they used sophisticated codes. In our books, we provided multiple examples. One of those is the false hadith called the ifk hadith. We devoted a book to decoding it. The speculators and verifiers who accepted these anecdotes did not posit the simple questions: Why would a woman mention the color of her wrap while informing that a guest who slept over used it and spoiled it by ejaculating on it. Mentioning the color of the wrap is not a normal behavior.

The existence of multiple versions of the incident is in itself a code. It connotes that the fictional woman turned her house into a whore house and undertook habitual adultery on a frequent basis. The fabricators thought that sufficing with one anecdote would not convey the subliminal message that the fictional woman received men intensively.

Isn't the fiction too palpable to go undiscerned? All of the fictitious men slept over at the house of the imaginary woman. All of them had wet dreams at her house. All of them lacked the elemental education which enabled them to clean their clothes and the woman's blanket on which they ejaculated. All of them received a lesson in basic sanitation from the fictional woman. Again, isn't the fiction too lucid and evident to pass unremarked? This is one of the obvious questions which those who accepted the anecdotes failed to even casually consider. What on earth happened to the hearts of those who accepted such ridiculous anecdotes? What sacredness did the early books of hadith and anecdotes enjoy? What divinization were the early compilers accorded to make some Muslims fall in such a deep pit of ignorance?

The depiction that grown men did not know how to clean their garments after ejaculating runs counter to bright plain reality. As of the commencement of the revelation, the methods of basic tahara / sanitation became common knowledge. Almost every male knew how to clean himself and his clothes and blankets after having wet dreams. Why? Because it is a frequent occurrence. It happens throughout long periods. At-Tahara / sanitation is a prerequisite for all rituals. It is a requirement for the daily prayer.

In the second and third versions, why did the fakers insist to keep the identity of the two fictional guests anonymous? Those who accepted the hadith did not raise this question? They did not raise the question: Why did the fictional aisha not call them by their names? I leave the answer to the reader.

Some commentators postulated the untenable explanation that Sayyeda Aisha had an independent guest house. Numerous speculators promoting the religion of Sargunian Umayyadism / the extremist version of the Sunni orientation / the religion of al-jama'a and the religion of Salafism which emanated from it continued to posit this surmise. Nothing could be farther from truth and patent reality than this ridiculous explanation. None of the Prophet's wives had a guest house.

What is common between these anecdotes and the anecdote about the fictional woman who showered before men? It is the depiction that a woman received foreign men at home, that all of them were ignorant of the method of cleaning after ejaculation, and that she taught them all how to do so. This common theme points to one fabricator. The question is warranted: Why did the early compilers and the contemporary verifiers and commentators fail to discern the falsification? They failed because they have very poor knowledge of the mothers of the believers. They have very poor knowledge of the social norms which prevailed during the period of revelation. They have very poor knowledge of relevant Qur'anic verses. They applied a deficient methodology.

Motives for fabricating the hadith

Sargun and Mu'awiya fabricated these anecdotes to insult Prophet Mohammad, Sayyeda Aisha, the mothers of the believers, and the believers. The mothers of the believers observed Allah's instructions not to allow foreign men to enter upon them. They observed Allah's instruction to speak with foreign men from behind a partition. The instruction was meant to be applied after the death of the Messenger of Allah. The observance continued after the death of the Messenger of Allah.

Additionally, Allah stipulated that after the death of the Messenger of Allah, no one may marry any of his wives. In Sura Al-Ahzab Allah says:

> O believers! Do not enter the homes of the Prophet without permission for a meal, do not linger until the meal is ready. But if you are invited, then enter. Once you have eaten, then go on your way, and do not stay for casual talk. Such behavior is truly annoying to the Prophet, yet he is too shy to ask you to leave. But Allah is never shy of the truth. And when you ask his wives for something, ask them from behind a veiling partition. This is purer for your hearts and theirs. And it is not right for you to annoy the Messenger of Allah, nor ever marry his wives after him. This would certainly be a major offence in the sight of Allah. (53)

Allah stipulated these provisions to be constitutional provisions. The nation and trusteeship / 'state' should be structured in this way. The nation and trusteeship / 'state' should be constituted in this way. The nation and trusteeship / 'state' should maintain this constitutional behavior. Allah guided Prophet Mohammad to install these constitutional provisions and to lead the believers in implementing them. Fulfill the constitutional task the Prophet did. This sentence is not wrongly composed. The Prophet did realize this task which Allah entrusted him with. Allah guided the mothers of the believers to implement these constitutional provisions and to lead the believers in implementing them. Fulfill this constitutional task the mothers of the believers did. The mothers of the believers did realize this constitutional task which Allah mandated. Allah guided the early believers to implement these constitutional provisions. Fulfill this constitutional task the mothers of the early believers did. The early believers did realize this constitutional task which Allah burdened them with. The Prophet, the mothers of the Believers and the early believers undertook a steady maintenance of these constitutional provisions. The first four Caliphs and the believers followed suit. Through the present three anecdotes, Sargun and Mu'awiya are conveying the message that the mothers of the believers violated the constitutional instruction of preventing foreign men from entering upon them. They are transmitting the depiction that the believers undertook adultery with the Prophet's wives after his death. This is a compounded violation of Allah's teachings and the above-mentioned verse. They are spreading the fiction that the communities of the early believers used to see men entering upon foreign women and sleeping over without doing anything about it.

Sargun and Mu'awiya fabricated these anecdotes to revive the practice of receiving foreign men and having them sleep over which leads directly to reviving adultery and to cohabitation. In Al-Madina Al-Munawwara, Prophet Mohammad uprooted entry upon women and cohabitation. Sargun and Mu'awiya thought that they needed to induce women to open their houses for foreign men. For ordinary women to do so, they must be told that the mothers of the believers undertook this practice. That is how they thought. Receiving men and inviting them to sleep over is a step leading to habitual adultery-driven cohabitation. The presence of numerous false hadiths which promotes entering upon foreign women and acting loosely in their houses is a conclusive proof that Prophet Mohammad managed to terminate the practice of entering upon women and the practice of habitual adultery-driven cohabitation.

Influence

The false depiction that the houses of the mothers of the believers were transformed into guest houses for men inspired numerous fake anecdotes and pseudo narratives about female early believers turning their houses into guest houses for men. Foremost amongst those is the false hadith attributed to Fatima bent Qays about the fictional Anti-Christ. Let us read the pertinent section:

> Fatima bent Qays, who was one of the first immigrant women, say: Abd Ar-Rahman Ibn Awf proposed marriage to me, along with others of the Companions of Muhammad. The Messenger of Allah proposed that I marry his ally, Usama bin Zaid. I was told that the Messenger of Allah had said: Whoever loves me, let him love Usama. When the Messenger of Allah spoke to me, I said: My affairs are in your hands. Marry me to whomever you wish. He said: Go to Um Shareek. Um

Shareek is a rich woman from Al-Ansar who used to spend a great deal in the cause of Allah. I said: I will do that. He said: Do not do that. Um Shareek receives many guests. I would hate that your cover would fall off, or that your shins would become uncovered, or that the people would see something of you that you do not want them to see. Rather go to your cousin Abd Allah Ibn Amr Ibn Um Maktum who is a man of Banu Fihr. So, I went to him. Narrated by Muslim and At-Tirmithi as authentic. Verified by Al-Albani as authentic.

This introductory section of the long hadith depicts that the fictional mohammad instructed the fictional fatima to spend her waiting period at the house of the fictional um shareek. Then, he changed the instructions. The reason is that she received many guests. And what is the alternative which the fictional mohammad favored? The alternative is that the fictional fatima bent qays should spend her waiting period at the house of a foreign man. It is the fictional abd Allah ibn um maktum. And what is the justification? He was blind. So, she could take of her clothes in his presence.

On a parallel level, in the books of the Prophet's Sira, the Gnostics inserted the forged account that the Messenger of Allah gave directions that the delegations visiting him at Al-Madina Al-Munawwara should stay at the house of Sayyeda Ramla bent Al-Hareth. This did not happen. Pursuant to the directions of the Messenger of Allah, delegations visiting Prophet Mohammad at Al-Madina Al-Munawwara stayed at vacant houses owned by male believers only. Those included one of the houses owned by Abd Ar-Rahman Ibn Awf. It is crucial to remember that in pagan environments, most pagan leaders, in relation to receiving foreign delegations, continued to adopt protocols which entailed practicing cuckoldry diplomacy and prostitution diplomacy. They would offer women to the visiting delegation to commit adultery with them.

As for the Prophets who established trusteeships / walayats / 'states', they uprooted the hedonistic practice of having foreign diplomatic delegations stay at houses owned by women and the practice of presenting women to foreign delegations. They instructed their followers to eradicate these pagan protocols. They applied Islamic protocols which entailed having diplomatic delegations stay in vacant houses which were owned by men, not women. The protocols entailed the prevention of mixing between the members of the diplomatic delegations and female believers. Prophets prohibited having guests stay in houses owned by women even if the owners did not live there. Why? Because they refused to let people hear that a delegation stayed in a house owned by a female believer. This would tarnish the honor of Muslim women and the honor of their husbands and children. It would tarnish the reputation of Prophet Mohammad and the believers.

In every era, the visits by foreign delegations are a subject to protocols in which certain symbols are purposefully designed and emphasized. They served in conveying messages to other actors. Gnostics fabricated the account that Prophet Mohammad ordered Sayyeda Ramla bent Al-Hareth to have the delegations stay at her house. In the study entitled The Prophetic Hospitality of Delegations: Its Organizations and Etiquettes, Maha Al Mahmoud reviewed the hospitality measures taken by the Messenger of Allah. She was unable to detect the forgery in the reports about Ramla bent al-Hareth.[23]

During the Crusades, spies deployed by the Franks and the Knights Templar disseminated pseudo narratives which depicted Muslim kings as cuckold husbands who introduced their women to members of foreign delegations. In other books, we analyzed a narrative written by one of those spies. In it, he depicts an Ayyubid King undertaking this conduct. We cracked the codes employed in that narrative.

The promoters of the religion of Naubakhtist Saffarism / the extremist version of Twelver Shiism have been consistently using these anecdotes to slander Prophet Mohammad and Sayyeda Aisha. They used them more than any other false hadith or anecdote. They used them in misleading the believers into abandoning Islam and adopting their neo-pagan religion. The vast majority of believers failed to posit an adequate refutation. They depict that the Prophet's wife undertook adultery although they read in Al-Qur'an Al-Karim that Allah purified all the Prophet's wives and made them the mothers of the believers. In Sura Al-Ahzab, Allah says:

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[23] See Al Mahmoud, Maha Bent Mufreh. (2022). The Prophetic Hospitality of Delegations: Its Organizations and Etiquettes. p. 22. The study is in Arabic

> O Prophet! Say to your wives: If you desire the life of this world and its luxury, then come, I will give you a compensation and let you go graciously. (28) If you desire Allah and His Messenger and the Home of the Hereafter, then Surely Allah has prepared a great reward for those of you who do good. (29) O wives of the Prophet! If any of you were to commit a blatant misconduct, the punishment would be doubled for her. And that is easy for Allah. (30) And whoever of you devoutly obeys Allah and His Messenger and does good, We will grant her double the reward, and We have prepared for her an honorable provision. (31) O wives of the Prophet! You are not like any other women: if you are mindful, then do not be overly effeminate in speech or those with sickness in their hearts may be tempted, but speak in a moderate tone. (32) Settle in your homes, and do not display yourselves as women did in the days of ignorance. Establish prayer, pay alms-tax, and obey Allah and His Messenger. Allah only intends to keep evil away from you and purify you completely, O members of the family (33)

In another section in the Sura Al-Ahzab Allah says:

> The Prophet is more caring for the believers than they care for themselves. And his wives are their mothers. As ordained by Allah, blood relatives are more entitled to inheritance than other believers and immigrants, unless you want to show kindness to your close associates through bequest. This is scribed in the book. (6)

Part of the purification by Allah of the mothers of the believers is the purification of their domestic conduct and the purification of their concrete houses. Part of that purification is that Allah immunized them from the conduct of receiving foreign men at home. Allah named the wives of the Prophet The close relatives of the house. Allah named them Ahl Al-Bayt. Their domestic conduct is purified and honored. The house itself is exceptionally purified and honored. Allah named the wives of preceding Prophets the close relatives of the house. They are Ahl Al-Bayt. The letters of the word al-bayt connoting the house of the Prophet and preceding Prophets are the same letters of the word al-bayt connoting Al-Ka'aba Al-Musharrafa, the house of Allah. Allah used the same word to convey the message that the Prophet's wives are exceptionally pious shy women who observed Allah's instructions regarding the protection of their chastity. This is what the embracers of religions of Sargunian Umayyadism / the extremist version of Sunnism / the religion of al-jama'a, Salafism, Taymist Qayyemism, Wahhabism, and Jamalist-Bann'aism failed to understand. This is what the embracers of Naubakhtist Saffarism failed to understand.

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CHAPTER 4

THE FAKE HADITH ABOUT THE WOMAN WHO SERVES HER HUSBAND'S GUESTS

The hadith

Ya'ish ibn Takhfa Al-Ghifari said: My father was one of the people in As-Suffa. The Messenger of Allah said: Come with us to the house of Aisha. So, we went and he said: Give us food, Aisha. She brought hashisha and we ate. He then said: Give us food, Aisha. She then brought haysah as small in quantity as a pigeon and we ate. He then said: Give us something to drink, Aisha. So, she brought a bowl of milk, and we drank. Again, he said: Give us something to drink, Aisha. She then brought a small cup and we drank. He then said: If you wish, you may spend the night here, or if you wish, you may go to the mosque. He said: While I was lying on my stomach in the mosque, a man began to shake me with his foot and then said: This is a method of lying which Allah hates. I looked and saw that he was the Messenger of Allah. Narrated by Abu Dawud as authentic.

Proof that the hadith is fabricated

The hadith consists of multiple pornographic cyphers.

The sentence "let us go to Aisha's house" is at utter variance with the social norms embraced by the Prophet and the believers. Prophet Mohammad understood the deeper meaning of the determination by Allah to make the Prophet's wives the mothers of the believers. Speaking about any of his wives using their first name only is repugnant to their status as mothers of the believers. Even before the verse stipulating that the Prophet's wives are the mothers of the believers was stipulated, Prophet Mohammad would not speak about any of his wives before foreign men in such a casual manner.

The sentence "let us go to Aisha's house" is a pornographic code. It denotes a cuckold husband who takes men to his wife.

The depiction that the fictional husband made his wife serve the male guests in person is at diametric opposition to the ethics which Allah taught all his prophets. Would any of the Prophets make their wives serve male guests personally? No. Allah educated all his prophets that when they receive male guests, they should serve them in person and not allow their wives to do so. There is a subtle allusion to this ethical norm in the story of Prophet Ibrahim when the angels visited him. Let us look with open eyes at the verses. In Sura Hud, Allah says:

> And surely Our messengers came to Ibrahim with good news. They greeted Peace and he replied: Peace. Then, it was not long before he brought a fat calf. (69)

In Sura Ad-Dhariyat Allah says:

> When they entered his presence and greeted, Peace. He replied: Peace. Then he said to himself. These people must be strangers (25). Then he slipped off to his family and brought a fat calf (26).

In these verses, it is the husband who goes to bring the food and offers it to the guests, not the wife. According to the socio-ethical norms in the Muslim Umma which Allah led Prophet Mohammad to build, it is psycho-structurally detestable and socio-ethically unthinkable to make the wife serve male guests. If a housewife served a guest, this would be translated as a signal that the husband is offering his wife to the guest to undertake adultery with her. To state the easily discernable, men often had their sons serve male guests.

Would any of the Prophet's wives accept to serve male guests personally? No. According to the prevailing norms which the Muslim nation embraced, if a housewife served male guest in person, this would be interpreted by the guests as a signal that the wife is offering herself to the guest to undertake adultery with her. The wife does not sit with the male guests. If there is a need, she may stand in a place where she could hear them. This is what Sayyeda Sara did. In Sura Hud Allah says:

> And his wife was standing by, so she laughed, then We gave her good news of Isaac, and, after him, Jacob. (71)

To state the obvious, only in exceptional necessities can the wife communicate with foreign men within the context of wearing the cover in the presence of the husband or the son.

The depiction that the fictional husband made his wife serve the male guests in person is a pornographic code. It is another component of the imagery of a cuckold husband who makes his wife seduces male guests.

Saying that the food was as small in quantity as a pigeon is a pornographic code. It denotes a small penis. The hidden meaning is that the fictional husband had a minute penis and was sexually incapable. Gnostics and even common people used the symbol of pigeons to convey the male sexual organ. Those who accepted this ridiculous hadith did not attend to the compulsory question: In conveying that the food was little in quantity, would a narrator say that the food was of the size of small birds? Never.

The hadith includes a conduct which cannot be attributed to Prophet Mohammad namely inviting a person to sleep in his house in the presence of his wife. The invitation by the fictional prophet to the men to sleep over at his house in which his wife lives is a cypher denoting that the house is a de facto prostitution house. It connotes an invitation to undertake adultery with the wife. This practice sharply contravenes the teachings which Allah revealed to the Prophet and which the Prophet taught the believers. Allah taught the believers who visited Prophet Mohammad to leave once they have finished eating. When Prophet Mohammad invited people to dine, there was no mixing between his wives and the male guests. Prophet Mohammad consistently wanted to keep these interactions short. In Sura An-Nur Allah says:

O believers! Do not enter the homes of the Prophet without permission for a meal, do not linger until the meal is ready. But if you are invited, then enter. Once you have eaten, then go on your way, and do not stay for casual talk. Such behavior is truly annoying to the Prophet, yet he is too shy to ask you to leave. But Allah is never shy of the truth. And when you ask his wives for something, ask them from behind a barrier. This is purer for your hearts and theirs. And it is not right for you to annoy the Messenger of Allah, nor ever marry his wives after him. This would certainly be a major offence in the sight of Allah. (53)

The practice of inviting someone to sleep over is at utter variance with the social norms embraced by the believers. In this pseudo hadith, the fictional person who is invited to sleep over is a weed user.

The depiction that the wife served the guests hashisha is a pornographic code. It denotes that the fictional husband and his guests consumed weed in the house. The fictional wife is the one who brought the wild plant to them. This is a hint that the wife herself is a drug user. Some commentators and 'ulama' posited the untenable explanation that the word hashisha means wheat given that cracked wheat is referred to as dashisha. Nothing is farther from truth than this surmise. The hadith intentionally used the word hashisha to convey the subliminal message that what is presented to the fictional guests is the brain destructive plant. Namely dope. If it were food, the word dashisha would have been used.

The milk is a cypher denoting breastfeeding foreign men which is meant to connote adultery. The milk here connotes semen. In pagan, neo-pagan, including Gnostic, environments, the symbol of milk is consistently used to connote semen and ejaculation.

The usage of the verb "lying" and the depiction of a man lying on his stomach and another man shaking him is an encryption denoting sodomy inside the house of Allah, the mosque. The fictional incident is supposed to have taken place at night. What are the considerations that make the Prophet go to the mosque after the night prayer?

The Messenger never shook men sleeping on the stomach in the mosque even within the context of joking. In other versions of the hadith, this method of lying is described as the method of the people of hellfire. What is the subliminal message? Sodomy? Yes.

Multiple symbols coalesce to denote an incident of adultery and an incident of sodomy. Let us identify the symbols. First, there is the symbol of inviting a stranger to sleep over in a one-bedroom house in the presence of the wife. Second, there is the symbol of the service of composure-shaking weed, food, and milk by the wife. Third, there is the symbol of the verb "to lie" / daja'a within the context of taking a position which Allah detests or, in another version, which is the position of the people of hellfire. Gnostic masters consistently used this verb "lying" / daja'a and its variations as a code denoting adultery and sodomy. In our books, we spotted numerous cases in which the verb was used to denote a deviant practice.

The hadith includes a psycho-mental trick. It is the depiction that the fictional husband instructed his wife many times to serve his male guests and the unnatural repetition of the demand by the husband to the wife to serve. This depiction conveys the normalcy of mixing between the wife and the male visitors.

Motives for fabricating the hadith

Sargun and Mu'awiya crafted this hadith to slander Prophet Mohammad, Sayyeda Aisha, his other wives, and the believers.

Sargun and Mu'awiya carved this hadith to promote the pimpness-grounded tradition of bringing foreign men to one's wife to serve sanity-destructive material, and to undertake adultery with. Mu'awiya and the influential members of the Umayyad neo-elite adopted and practiced norms taken from the ethics of the deities of Liber and Libera. Many of the members of this neo-elite married liberal wives. Many of the wives belonged to Gnostic communities. The majority of the women in the Sargunian elite were Gnosticism-inspired liberals. The members of the liberal elites who wanted to climb the ladder and become close to the

Umayyad neo-elite adopted liberal lifestyles. This includes inviting key figures to their homes. Weed consumption has been an essential pagan and neo-pagan practice. Many senior officials are infected by the psycho-mental illness of feeling mighty when they violate the honor of their subordinates through sexually exploiting their wives. Pagan, neo-pagan masters, including Gnostic ones, consumed weed regularly. Various considerations underpinned the heavy consumption of the brain-damaging plant and the kidney-destroying alcohol. The Pagan soul cannot endure the burdens of embracing pagan creeds and worshipping the fictional inflated self and Satan. The pagan soul lives in constant misery and agony. It attempts at escaping. The weavers of Gnostic creeds wanted to render the practices of weed consumption, adultery, and pimping acceptable. They wanted to sustain them. Hence, they invented the hadith about the wife who offers the male guests weed / hashisha and the husband who invites them to sleep over. They portray that these practices are sacred. They use generosity as a pretext. This is how Gnostic masters attempt at installing pagan and neo-pagan traditions which Islam uprooted. The symbol of the service by the wife, the symbol of using drugs, the symbol of gluttony, the symbol of the small pigeon-like penis, the symbol of milk, and the symbol of sleeping over all coalesce to convey an honor-lacking husband who brings men to his wives. Sargun and Mu'awiya are installing a fictional cuckold husband who was sexually weak and who used to bring men to his wives to replace him in satisfying them.

The hadith is a means to promote the practice of undertaking sodomy including inside the house of Allah, the mosque. This practice is known as desecration of the sacred.

Influence

Within the context of dismantling the Islamic order of sexuality and reinstating the Gnostic neo-pagan order of sexuality, Sargun and Mu'awiya invigorated the concept of the adultery-driven marriage / called open marriage. As of the commencement of the invasion by the embracers and promoters of the neo-pagan religion of modernity, the invaders indoctrinated some coopted circles in Muslim societies in the Gnostic concept of the adultery-driven marriage / the so-called open marriage which is represented by the practice of having the wife serve male guests.

Actors who embarked on voluntary enrolment in Gnosticism and neo-paganism enthusiastically adopted the practice of having the wife serve male guests. In the book entitled Liberation of Women in the Age of Revelation, Abu Shuqqa and other de facto authors promoted this practice. The book spoke negatively, though in an implicit way, about contemporary social norms and practices which prevented this practice.

Families which continued to have a strong belief in Allah, continued to rigorously preserve the privacy / forbidness / hurma of their houses, wives, and daughters. Families which continued to cultivate a balanced understanding of the foundations of belief in Allah continued to refrain from having the service of guests undertaken by the husband or the son. Many local communities constructed the reception which would host guests outside the house.

Numerous actors within the embracers of all neo-pagan Gnostic religions continued to accept as authentic this hadith, yet in their own practice, husbands refrain from having their wives serve male guests, and the wives refrain from doing that. In addition to doing so, they accepted as authentic other false hadiths which were faked to convey the same message. The meanings embedded in the discrepancy between the theoretical stance and practice is crucially important. It is a conclusive proof that numerous circles felt that there was something structurally wrong with these hadiths and anecdotes. However, the constitutional authority and prestige accorded to early books of hadiths and the compilers prevented them from interrogating the scholarly decisions of the compilers to verify them as authentic. Yet, they refused to apply them. This is the segment which remained committed to observing chastity-preserving practices. The members of this segment inculcated this central norm in their offspring.

It is good to remark that even in today's world, real life testimonies provided by criminals to criminologists and social workers revealed that deviant practices form an entire deviance. Empirical research showed that many alcohol addicts and drug addicts testified that they developed the habit of inviting other thugs with whom they consumed drugs to their houses and making their wives serve them within the context of arranging adultery. Smoking and drug consumption are mutually reinforcing. Smoking, drug consumption, and pornography addiction are mutually buttressing. Smoking, drug consumption, and pornography addiction, and adultery are mutually bolstering. Drug consumption, pornography addiction, and adultery lead the husband and wife to lose their instinctive sense of honor and forbidness / hurma. Drug consumption, pornography addiction, adultery, and sodomy are mutually reinforcing. The covenant of marriage in which the husband and wife entered into in the name of Allah Ar-Rahman Ar-Rahim is forgotten. A Faustian covenant in the name of Satan the stoned is entered into. The principle of exclusivity in marriage is forgotten. The principle of openness of marriage is adopted. The relation becomes the so-called open marriage. We said so-called because the idea of an open marriage is a sheer pagan and Gnostic fiction. In instinct responsive reality, true marriage cannot an open undertaking. The concept of the Muslim husband who is entrusted with the mission of shielding his honor, the honor of his wife, the honor of his ancestors and the honor of his offspring is forgotten. The concept of a cuckold husband is adopted. The concept of the Muslim wife who is entrusted with the mission of shielding her honor, the honor of her husband, the honor of her family, and the honor of her offspring is forgotten. The concept of the adulterous wife is adopted. The concept of the Muslim house which was built to be a Mohammadian house of Islam with closed gates is demolished. The concept of the sin-driven house is embraced. Some of the testimonies which revealed these experiences were provided to criminologists by wives whose lives were destroyed. These experiences formed a pattern which infused societies all over the world. They are trans-epochal and cross cultural.

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CHAPTER 5

THE FALSE HADITH ABOUT BREASTFEEDING FOREIGN ADULT MALES

The hadith

Zaynab bent Um Salama reported: I heard Um Salama, the wife of the Messenger of Allah saying to Aisha: By Allah, I do not like to be seen by a young man who has passed the period of fosterage. Aisha said: Why is it so? Sahla bent Suhail came to the Messenger of Allah and said: O Messenger of Allah, by Allah, I see in the face of Abu Hudhaifa (the signs of wrath) on account of the entry by Salem (upon me). The Messenger said: Breastfeed him. Sahla bent Suhail said: He has a beard. He said: Breastfeed him. What is there on the face of Abu Hudhaifa will be gone. She said: I did that. By Allah, I did not see anything on the face of Abu Hudhaifa. Narrated by Muslim.

Another version of the hadith

Zaynab bent Um Salama reported that Um Salama said to Sayyeda Aisha: Young boys who are at the stage adolescence enter upon you. I, however, do not like that one of them should enter upon me. Sayyeda Aisha said: Don't you see in Allah's Messenger a model for you? She added: The wife of Abu Hudhaifa said: O Messenger of Allah, Salem enters upon me and now he is a grown-up man. The Messenger of Allah said: Suckle him, and thus he may be able to enter upon you.

Proof that the hadith is fabricated

The hadith is in an unambiguous disagreement with the Qur'anic stipulation on breastfeeding. Allah stipulates that the maximum duration for breastfeeding is two years. In Sura Al-Baqara, Allah says:

> Mothers will breastfeed their offspring for two whole years, for those who wish to complete the nursing of their child. (233)

In Sura Al-Ahqaf, Allah says:

> We have commanded people to honor their parents. Their mothers bore them in hardship and delivered them in hardship. Their bearing and weaning are thirty months. In time, when the child reaches their prime at the age of forty, they pray: My Lord, inspire me to be thankful for Your favors which You blessed me and my parents with, and to do good deeds that please You. And instill righteousness in my offspring. I truly repent to You, and I truly submit. (15)

By definition, breastfeeding is only undertaken within a period which does not exceed thirty months as of the date of birth. To breastfeed a child, a young man, or a full grownup man, beyond this period is a severe violation of Allah's instructions. Within the context of removing the adverse effect of the hadith, Ibn Omar issued a statement dismissing that grownups may be suckled. The statement runs as follows:

> Yahya related to me from Malik from Nafi that Abd Allah ibn Omar said: There is no kinship by suckling except for a person who is nursed in his infancy. There is no kinship by suckling for a grownup.

The hadith is not in keeping with the Sunni prohibition of private meetings with foreign women. The Messenger of Allah strictly prohibited meetings between men and foreign women in private. Simply put, the Messenger of Allah would not approve the entry of Salem upon Sahla, the wife of Abu Hudhaifa. He would reprimand any woman who would tell him that she allowed a foreign man to enter upon her while being alone or while not being wearing the hair and breast cover.

Sayyeda Aisha never permitted foreign men, young and old, to enter upon her in the house. Actually, she taught women to observe the codes Allah prescribed in meeting males of all ages. Some commentators tried to justify the hadith by saying that she allowed males to enter upon her to teach them the pillars of belief in Allah and the provisions of the Sunna. This runs counter to the fact that the mother of believers received in her house only women and girls. Men who wanted to learn from the mothers of the believers used to send their wives, sisters, and daughters to them with their inquiries. Normally, young and old males were taught by male companions.

The incidents reported in the hadith are utterly unrealistic for Sayyeda Aisha never instructed breastfeeding adult males. Sayyeda Aisha was well-versed on the above stipulations that Allah provided for in Al-Qur'an Al-Karim about the age limit regarding breastfeeding. The mothers of the believers knew these verses more than many others. Why, because they pertained to a central heavily recurrent human function. Women inquired about these provisions more than many others. The forger of the hadith postulates that every time a young man or a grownup man came to Sayyeda Aisha to learn Islam, Sayyeda Aisha would send to her sister or nieces to breastfeed him. This creates a nephew-aunt relation. Accordingly, it would be permissible for him to enter upon her and to see her in her home clothes. So, according to this funny hadith, Sayyeda Aisha became the aunt of hundreds of men and young men. Her sister and nieces became the mothers of hundreds of men and young men. The scholars and commentators who accepted this hadith did not ask the following obvious and compelling questions:

- What was the stance of the sister and nieces of Sayyeda Aisha regarding breastfeeding those numerous men and young men who came to learn Islam? Did they exhibit willingness to become the mothers of hundreds of men in Al-Madina Al-Munawwara?
- What was the stance of the husbands of Sayyeda Aisha's sister and nieces? Did they demonstrate readiness that their wives become the mothers of hundreds of men and young men?
- Did Sayyeda Aisha's sister, nieces, and their husbands exhibit willingness that those knowledge-thirsty men and young men become the brothers of their children?
- Did they register the names of the numerous men and young men who came to learn Islam and keep them in a record at their houses

to ensure that in the future they would not accidently marry their own daughters who would become their sisters through breastfeeding?

- Were Sayyeda Aisha's sister and nieces always physically ready to extract milk from their breasts? Would any woman on earth be?

In my multi-decade study of hadith, sira, and history, I came across numerous ultra-absurd fabricated hadiths and ultra-ridiculous falsified hadith. To be honest, this outshines them all. The sad part is that throughout the centuries, and in today's world, numerous, I mean numerous, scholars and commentators who identified themselves as distinguishing persons, retold this hadith time and again as authentic.

Sahla bent Suhail neither allowed foreign men, including Salem, to enter upon her nor did she breastfeed them because she and Abu Hudhaifa observed relevant religious provisions that were translated into socio-cultural codes. Normally, in Al-Madina Al-Munawwara, men and women who raised males or hired male allies transformed the codes of meetings long before the child came near adolescence. They prevented distinguishing boys who came near adolescence from entering upon women while being alone. There is no way that the family may determine exactly when the child would become an adolescent officially. Men, including Abu Hudhaifa, and women, including Sahla, would not wait until the child had become an adolescent and have him enter upon them. They would not wait to have the "man" enter upon the woman who raised him, and be alone with her, and see her in her home dress, and then wonder what to do. Women would not appear in their home clothes before adolescence-nearing allies and assistants. When any woman wanted a service from a male assistant, she would send to him. Upon arrival, he would call from outside the house. She would meet him at the house door. These codes continued to be observed in Al-Madina Al-Munawwara, Hijaz, and many other regions. These customs travelled to Muslim communities worldwide. They are still applied in many Muslim sedentary and Bedouin settings. The hadith depicts Abu Hudhaifa and Sahla as people who lacked minutest socio-ethical awareness and psycho-social literacy. This is in stark dissonance with the nature of the society of the believers in Al-Madina Al-Munawwara.

Undigestible is combining the claim of the occurrence of frequent entry by the foreign man upon the woman and the subsequent inquiry by the woman regarding the permissibility of the entry. On the one hand, in the hadith, the fictional woman says that the ally has already been entering upon her after becoming a grownup man. On the other hand, the hadith says that only subsequently did she ask about the warrantability of receiving him. Do these two assumptions go together? No. That the man used to enter upon the woman means that the woman has already approved his entry. In this case, the woman would not be in need to ask a third party about the permissibility of entry? Sayyeda Sahla would ask the Messenger of Allah before the fact not after the fact. What are the barriers that inhibit Sayyeda Sahla from doing so? None. From a psychosocial perspective, is this a behavior which may be ascribed to one of the earliest female believers who was a companion of the Messenger of Allah? Is this a behavior which may be attributed to a woman believer who has been married to her husband for years? Would Sayyeda Sahla not know that her husband would flare up in wrath to see parts of the body of his forbidden and sanctified wife being divulged before foreign men? The hadith portrays that Sayyeda Sahla did not know her husband after all these years? What were the things that the early believers differed with the polytheists on? What were the things that they sacrificed their lives, their livelihoods, and their homes for? Simply put, they sacrificed everything for the sake of belief in Allah / iman and for the sake of condemning adultery, sexual communism, and lewdness.

The reaction of the fictional husband to the entry of the fictional ally / mawla upon the wife is illogical. The hadith says that the fictional salem frequently entered upon the fictional sahla and saw her without a hair cover and breast cover / al-khimar which made the fictional abu hudhaifa angry. How would the husband approve the entry of the foreign man upon his wife who received him without a hair cover and breast cover / al-khimar and then become angry? Did the husband not know that the entry by the foreign man upon his wife runs counter to Islam and ethics and is reprehensible prior to approving the entry? Did he not know that it would make him flare up in wrath? The hadith speaks about habitual entry. It suggests that the fictional husband allowed the foreign man to habitually enter upon his wife, that he became angry, and that he continued to allow the frequent entry regardless. Is this logical? What are the barriers that inhibit the husband from preventing the first potential entry? From a psychosocial perspective, is this a behavior which may be ascribed to one of the earliest male believers who was a companion of the Messenger of Allah?

Many scholars provided the untenable explanation that Sahla bent Suhail extracted the milk and presented it to Salem in a pot dismissing physical contact. In the study entitled The Jurisprudence of Ibn Shihab al-Zuhri: A Source-Critical Study, Harald Motzki said that:

> We must imagine the "suckling" of adults in the form of putting drops of mother milk into a dish or a drink.[24]

Waqar Akbar Cheema concurs with Motzki. However, neither Motzki nor the scholars who concurred with him addressed the urgent question: How would Sahla extract milk from her breast in the first place knowing that she was not nursing? Simply put, a woman who is not nursing cannot extract milk. Here, we are reminded of the criteria whether it is reasonable to ascribe to the pertinent actor the actions and behavior attributed to her/him in the concerned hadith. Once reality stands as a testament to the implausibility of attributing the action to the actor, it is likely that the hadith is not authentic.

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[24] Motzki, Harald, "The Jurisprudence of Ibn Shihab al-Zuhri: A Source-Critical Study" included in Motzki, Harald/ Boekhoff- van der Voort, Nicolet/ Anthony, Sean W., Analysing Muslim Traditions: Studies in Legal, Exegetical and Maghazi Ḥadith. See Waqar Akbar Cheema. 2021. On the question of Adult Breastfeeding in Islamic Tradition in Hadith reports explained, Islamic Jurisprudence.

During the past decades, numerous speculators intentionally promoted the interpretation that the invitation by 'mohammad' to breastfeed 'salem' meant instructing 'sahla' to uncover her breast and put the nipple in his mouth to suckle. In the Arab region, Al-Huwaini was one of those who spearheaded the dissemination of this construal. Al-Huwaini grounded himself in the methods of Al-Albani. Millions of Muslims who were influenced by the neo-pagan religion of Salafism and thousands of individuals who promoted this neo-idolatrous religion dealt with Al-Huwaini as a leader and arch-shaykh. In substantiating his construal, Al-Huwaini said that the verb rada'a means to put the nipple inside the mouth. He added that the verb rada'a is not used to denote extracting the milk and handing it to in cup. This is corroborated, Al-Huwaini explicated, by the astonishment which 'sahla's' words reflected. Differently put, the woman was astonished because the instruction meant divulging her private parts in violation of the provisions of Al-Qur'an Al-Karim and undertaking a prohibited sexual act. The woman would not be astonished if the instruction only meant to extract the milk and present it in a cup according to Al-Huwaini. This ill interpretation was harnessed by some people in undertaking this horrendously unethical practice.[25]

As mentioned in the outset of this study, during the past decades, some professors of Islamic studies from prestigious universities issued fatwas promoting breastfeeding adults pursuant to this false hadith to warrant being in the same office for eight hours. Some men and women in the workplace actually carried out this obnoxiously ugly practice. Some did so in bad faith within the context of walking in the path of adultery. Some did so within the context of acute ignorance meshed with severe stupidity. Some of those who undertook this demonic practice exhibited psycho-mental deficiencies and acute emotional disorders. Many of them relied on the opinion by prestigious speculators who introduced themselves as ulama that the hadith is authentic.[26]

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25 See the full lecture. Al-Huwaini. Ta'sil Ilmi hawla hadith rada'a al-kabir – utube.

26 We hope that this book and the remainder of our corpus contributes to fully uprooting this practice which is repugnant to the fundamental instinct which Allah installed in humans

The forger of the hadith of breastfeeding adult males applied the mental and syntactic trick of applying fraudulent graduation in conveying the pornographic notion. In the first section, the hadith described the fictional entrant as an adolescence-nearing lad / Ghulam / yafe'a. This may be classified by some readers as a child. Hence, some may take his entry upon women lightly. In the second section, the hadith described the fictional salem as a full-grown man with a beard. The hadith portrays that the Messenger of Allah approved the entry of men upon foreign women through speaking in the first section about children, not men.

The trick of fraudulent graduation is widely applied by neo-pagan Gnostic masters. They use the first section of the paragraph only as a prelude leading to the second section. The utility of the first section is to demolish part of the rejection which may jump to the reader's heart. The first section is there only to induce the reader to become willing and ready to believe the claim drawn in the second section. Neo-pagan Masters, including Gnostics, don't care about the inconsistency between the two sections.

The breastfeeding hadith includes a pornographic code, namely the words of the fictional um salama signifying that young men visit the fictional aisha. Semantically, Arabs use the idiom "he used to enter upon her" to denote a relation of habitual sinning. It denotes a sense of banality of sin. As mentioned earlier, the wedding night is referred to as the night of entry / laylat ad-dakhla. Prior to that night, it is not permissible to enter upon her. Not sufficing with the first cypher in subliminally conveying sinning, the hadith faker used another cypher. The phrase "I don't like that he should enter upon me", and the phrase "I don't like to be seen by him" are encryptions conveying that the fictional um salama is speaking about a sinful shameful incident.

From the prism of phonology, morphology, and semantics, the hadith of breastfeeding adult males includes a complicated pornographic cypher.

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within the context of creation. This book, and the remainder of our intellectual fabric, are not sheer theoretical findings.

It is the phrase "that which is in the face of abu hudhaifa will go away." In the first section, the hadith faker resorted to a lexicon which seems normal to the casual observer. However, on a closer textual and phonological scrutiny, it appears to be formulated to slander abu hudhaifa. The fictional prophet said: Breastfeed him and that which is in the face of abu hudhaifa will go away. Seemingly, what is meant is the wrath due to the fact that a wife is seen in improper clothing by a foreign man. In Arabic, the section runs as follows: arde'ih yathhab ma fi wajh abi hudhaifa. As we delve to further depths, it appears that this wording is an encryption denoting the following meaning: Breastfeed him, so that the water in the face of abu hudhaifa will go away. In Arabic, arde'ih yathhab ma'a wajh Abi hudhaifa. The idiom: "the water of his face has gone away" means that the person has lost the sense of shame. The word water and the word face collocate to form an idiom used in speaking about feeling shame and not feeling disgrace. Did you note the phonemic overlapping? I am certain you are cognizant of the phonological similarity effect. From a lexicological prism, the phonological similarity effect is there to subtly transmit the meaning that the fictional prophet is telling the fictional sahla: "Sin with salem, then, abu hudhaifa will lose his sense of shame." Put another way, he will be a cuckold husband / dayyuth and will never be ashamed of that in the future. The forger of the hadith structured the sentence in this way specifically to be as a close as possible to the idiom. A famous Arabic proverb runs as follows: man kathaba thahaba ma'u wajhih. It means that lying makes the water of one's face go away.

The hadith includes another pornographic cypher, namely the beard-related metaphor. The hadith speaks about a young man having a beard on his face. In other words, there "appears a beard on the face" of the young man. The beard is a symbol of manhood. The Arabs continued to use the beard and the mustache in connoting physical manhood, roughness and masculinity. They continued to conceive beardless men with soft skin as weak men and less masculine males. Males with sufficient manhood and masculinity are jealous of their wives. They exhibit care to preserve their honor, the honor of their wives, and the honor of their families. They are not cuckold husbands. They prevent foreign males from entering upon their wives. They are not indifferent parents. Then, the hadith indicates that whatever appears on the face of Abu Hudhaifa will be gone. But Abu Hudhaifa too had a beard on his face. Differently put, on the face of Abu Hudhaifa appeared a beard. Is the subliminal message clear now? The hidden code is that once the fictional sahla undertakes adultery with Salem, the fictional abu hudhaifa will lose his manhood and jealousy and turn into a cuckold husband / dayyuth. He will become indifferent to his wife's honor. The fictional sahla confirmed the change of her fictional husband from being a husband who preserved his honor and his wife's honor into a husband who exhibited indifference to his honor and his wife's honor. She finally commented by saying that she stopped seeing anything on the face of the fictional abu hudhaifa. Put another way, she stopped seeing a beard. She stopped seeing jealousy and anger. Let us put the section under the microscope:

> The Messenger said Breastfeed him. Sahla bent Suhail said: He has a beard. He said Breastfeed him. What is there on the face of Abu Hudhaifa will be gone. She said: I did that. By Allah, I did not see anything on the face of Abu Hudhaifa. Narrated by Muslim.

The ultimate message is that the fictional sahla did have a forbidden affair with the fictional young salem.

Some commentators posited that the hadith regulates only a special case, but this conjecture is untenable because the Messenger never prescribed a sin to particular individuals as a special treatment. The permissibility of breastfeeding adults is only applicable, they said, to Sahla bent Suhail and Salem. The permissibility ended, they added, upon breastfeeding Salem. Here, the following question compels itself: Would the Messenger of Allah prescribe to an individual, on a specific basis, killing an innocent soul? Is it logical to assume that the Messenger of Allah would license adultery to a person and then infer that this was not applicable to other people? On another level, the wording of the hadith licenses the practice of breastfeeding adult males to all. The fashioner of the hadith made the fictional aisha say that breastfeeding adult males is part of drawing upon the model of the Messenger of Allah. Henceforth, it is applicable to all.

The false hadith about the ten suckles of milk is a conclusive proof of the inadequacy of the argument that the Prophet gave the permission to suckle a male adult to Sahla only. The hadith about the ten suckles consists of a universal permission to all women at all times. Let us read it again:

> Aisha said: The Verse of stoning and of breastfeeding an adult ten times was revealed. The sheet (on which it was inscribed) was with me under my bed. When the Messenger of Allah died, we got busy with his death (burying him). A tame sheep came in and ate it. Narrated by Ibn Maja as authentic.

The smile by the fictional prophet and the interpretation by scholars of this interpretation are in contravention to the Messenger's method of legislation. Ibn Qutayba al-Dinawari (d. 276/889) comments as follows on the version of the hadith which includes the smile:

> Breastfeed him / arde'ehi: He did not say, put your breast in his mouth as it is done with infants. Instead, he meant: Pour out some of your milk for him and send it for him to drink. Other than it is not possible for it was not permissible for Salem to look at her breasts till the feeding happened. So how could he allow for him what was not permissible for him in the first place and was not free of lust? What further proves this interpretation is that Sahla said: O Messenger of Allah should I breastfeed him even though he a grown man? He laughed. He said: Don't I know he has grown? That he was laughing proves he was mollifying about feeding to remove the difficulty and undo consternation.[27]

The crux of Ibn Qutayba al-Dinawari's comment is that the fictional mohammad wanted the fictional sahla to infer that the smile was a tacit

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27 Al-Dinawari, Ibn Qutaiba, (1999). Ta'wil Mukhtalif al-Hadith. Vol.1, 437-438

license to undertake the trick of extracting milk and presenting it to the fictional salem in a pot. The compelling question: If it was permissible to extract milk and present it in a pot, what are the barriers that would prevent the Messenger of Allah from establishing this matter plainly? Allah made the Messenger a legislator. What are the considerations that would force the Messenger to speak in an indirect and implicit manner and avoid speaking in a direct and explicit fashion?

A conclusive proof that Sargun and Mu'awiya and other Gnostic designed an integrate ploy to uproot the jealousy of men including husbands is the hadith attributed to Asma'a bin Abi Bakr which consists of a pornographic cipher. We read:

> I performed the household duties of Az-Zubair and he had a horse. I used to look after it. Nothing was more burdensome for me than looking after the horse I used to bring grass for it and looked after it. Then, I got a servant as the Messenger of Allah had some prisoners of war in his possession. He gave me a female servant. The female servant then began to look after the horse and thus relieved me of this burden. A person came and he said: Mother of 'Abdullah, I am a poor person and I intend that I should start business under the shadow of your house. I said: If I grant you permission, Az-Zubair may not agree to that. So, come and make a demand of it when Az-Zubair is also present there. He came accordingly and said: Mother of 'Abdullah. I am a poor person. I intend to start business in the shadow of your house. I said: Is there not in Medina (any place for starting the business) except my house? Az-Zubair said: Why is it that you prohibit the poor man to start business here? So he started business and he earned so much that we sold our slave-girl to him. There came Az-Zubair to me while the money was in my lap. He said: Give it to me. I said: I intend to spend it as charity. Narrated by Muslim as authentic.

Did you decipher the code? The fictional husband used to be a man who shielded his honor and the honor of his wife. The fictional horse is a cipher. It denotes the fictional husband, the imaginary az-zubair. On another level, it denotes the sexual organ of the fictional az-zubair. The fictional wife's dissatisfaction resulting from serving the fictional horse is an encryption. It connotes that the fictional husband failed to sexually satisfy his wife. The fictional wife wanted to commit adultery with a stranger. She trained the fictional husband to dispense with belief in Allah, fear of him, and jealousy. She made a ploy. The fictional husband relinquished the belief in Allah, fear of him, and jealousy. The trick is only a formality through which the fictional husband accepted to become a pimp and to arrange adultery for his wife. The husband knows that it was a trick. Did you notice the correspondence between this hadith and the hadith attributed to Sayyeda Aisha about Sahla bent Suhail? Did you notice the parallel between the fictional sahla and the fictional asma'a in this hadith? I am certain that the correspondence between the fictional abu hudhaifa and the fictional az-zubair? The commentators who accepted this anecdote never asked the question: In Al Madina Al-Munawwara, where would people sit to sell? Right. They would sit in the central market. No one would sit to sell under the window of a woman, married or solitary far from the central market. The commentators who accepted this anecdote never asked the question: Amongst those who were around Prophet Mohammad, who was so poor and was the subject of a fabricated anecdote depicting that he sat under the window of the apartment of Sayyeda Aisha to narrate hadith? Here is the answer:

> Urwa Ibn Az-Zubair said that Aisha said: Does Abu Hurayra not get your admiration? He came and sat beside my apartment, and began to narrate hadiths of the Messenger of Allah making me hear him. I was praising Allah. He got up and went away before I finished my praising of Allah. If I got a hold of him I would reply to him saying: The Messenger of Allah did not articulate words quickly one after another in the way you do. Narrated by Al-Tabarani, Al-Bukhari, and Muslim as authentic. Verified by Al-Albani as authentic.

Did you decipher the pornographic code embedded in the anecdote? Expressing admiration of the fictional man is a cipher. It is there to convey the subliminal message that the fictional woman likes the fictional man sexually. Why would one of the mothers of the believers use the word admiration while speaking about a believer who transmits the Prophet's hadith. Sitting under the window is a Gnostic code. It denotes that the fictional man undertakes habitual adultery with the fictional woman. The quick narration is a code. It conveys that in the intercourse, he comes quickly or ejaculates before making the fictional woman come. The small apartment of the Messenger's wives were adjacent to the central mosque. No early believer dared to sit by the wall of the apartment of one of the Prophet's wives. Anyone who wished to teach Islam would logically sit in the mosque which people go to pray and learn the teachings of their faith. The flagrance of Sargun, Mu'awiya, and Abu Hurayra reached the level of using praising of Allah as a metaphor denoting adultery with the Prophet's wife. In the Gnostic tradition, this type of compounded ultra-flagrant pornographic ciphering continued down to the present movement. On another level, the second purpose of the hadith is to depict that the mother of the believers who was known for reporting hadith certified Abu Hurayra in hadith narration. Sargun, Mu'awiya, and Abu Hurayra needed this certification in their long term of fabricating thousands of hadiths which would be attributed to the Messenger of Allah. Abu Hurayra was one of the main technicians used by Sargun and Mu'awiya in falsifying hadith. This anecdote complements numerous other ones which confer on Abu Hurayra the status of the de facto secondary prophet.

This pseudo anecdote about the fictional abu hurayra who sets by the wall of the house of the fictional aisha bent abi bakr is complemented by the false anecdote about the fictional asma'a bent abi bakr who had a stranger set by the wall of her house. Let us read it:

> Asma'a Bent Abi Bakr said: I performed the household duties of Zubayr and he had a horse; I used to look after it. Nothing was more burdensome for me than looking after the horse I used to bring grass for it and looked after it, then I got a servant as Allah's Messenger had some prisoners of war in his possession. He gave me a female servant. She (the female servant) then began to look after the horse and thus

relieved me of this burden. A person came and he said: Mother of 'Abdullah, I am a destitute person and I intend that I should start business under the shadow of your house. I (Asma') said: If I grant you permission, Zubayr may not agree to that, so you come and make a demand of it when Zubayr is also present there. He came accordingly find said: Mother of 'Abdullah. I am a destitute person. I intend to start t mall business in the shadow of your house. I said: Is there not in Medina (any place for starting the business) except my house? Zubayr said: Why is it that you prohibit the destitute man to start business here? So, he started business and he (earned so much) that we sold our slave-girl to him There came Zubayr to me while the money was in my lap. He said: Give this to me. I said: (I intend) to spend it as charity. Narrated by Muslim as authentic. Verified by Al-Albani as authentic.

Did you crack the code in the last anecdote? Here, the horse is a symbol of the sexual organ. The Hadith is designed to indoctrinate the reader in cuckoldry. The fictional wife also acted as a cuckoldress wife. She offers the servant to the fictional husband and in exchange she leads him to allow her to commit adultery with the stranger seller who sits by the wall of her house. Did you discern the similarities between the syntactic structures of the two anecdotes?

I was struck by the comment of one contemporary writer on the falsified anecdote about the fictional az-zubair which is attributed to asma'a bent abi bakr. The writer expressed satisfaction that, as he puts, "god" has removed jealousy from the heart of az-zubair and made him accept having a stranger "sit" by the gate of house including in his absence to sell his products pursuant to the pressure of his fictional wife asma'a. The writer did so within the context of praising the book entitled the Liberation of Women in the Age of Revelation and its author Abu Shuqqa.

There is a syntactic similarity between the husband's reaction in the hadith about the fictional sahla and the fictional abu hudhaifa and the husband's reaction in the false hadith about the 'brother through breastfeeding' who was not known to the husband. Both convey the subliminal message that there was an incident of adultery. In both hadiths, the forger applied the same technique using a similar lexicon in conveying that the husband was intimidated that the wife let a foreign male enter the house in his absence. This syntactic and lexical similarity is not a coincidence. Let us juxtapose the two sections:

> I see in the face of Abu Hudhaifa (the signs of wrath) on account of the entry by Salem (upon me).
>
> The Messenger of Allah entered upon me while a man was sitting in my house. It was hard on him. I saw wrath in his face.

The absence of any comment by Salem and Abu Hudhaifa on the controversy over breastfeeding adult males is conclusive evidence that the hadith was fabricated after their martyrdom. The fictional salem is the star of the badly written movie. According to the hadith, there was an issue and a severe contention during the lives of Sahla and Abu Hudhaifa over the matter. Where is the take of Salem and Abu Hudhaifa on the matter? According to the hadith, the contention over the breastfeeding by the fictional sahla and over the instruction by the fictional aisha to undertake breastfeeding adult males continued to stir heated controversy. Where is the input of Salem and Abu Hudhaifa on the instruction which is ascribed to Sayyeda Aisha and the allegation that Sahla breastfed Salem? Has no one amongst the companions and the followers thought of interviewing Salem or Abu Hudhaifa to settle the matter? There is no testimony by Salem or Abu Hudhaifa because they both martyred in the year 12 AH in the strategic battle of Al-Yamama. In the absence of Salem and Abu Hudhaifa, Sargun and Mu'awiya enjoyed full liberty in faking the hadith. During the lives of Abu Hudhaifa and Salem, there was no contention because the incident of breastfeeding did not occur in the first place.

The absence of any testimony by Sayyeda Aisha's sister and nieces on the matter is a categorical proof that the hadith about breastfeeding was falsified after their death. The fictional sister and nieces are also stars in the boring movie. Where is the input of the true sister and nieces on the instruction which is attributed to Sayyeda Aisha? Has no one amongst the companions and the followers thought of hearing what they had to say on the matter or of asking them about the names of some of their sons through breastfeeding who were in the hundreds? The input on the matter in the books of hadith speaks about a loud controversy over the matter of breastfeeding amongst the wives of the Messenger of Allah and female and male companions. Why do we have a controversy and don't have statements and affidavits by the centrally concerned parties?

Another decisive proof of the falsification of the hadith about the fictional woman who instructs her friends to breastfeed foreign adult males to warrant their entry upon them is the hadith about the fictional cuckold husband who allowed his wife to give permission to foreign men who did not breastfeed her to enter upon them. In carving this latter hadith and in alleging that Sayyeda Aisha said that the man did not breastfeed her, Sargun and Mu'awiya are mocking Sayyeda Aisha, Prophet Mohammad, and the believers. Would the Prophet hear such eccentric words and remain silent? No. impossible.

The hadith about the fictional aisha who trains women in breastfeeding adults is underpinned by foundational pagan myths and doctrines. It is grounded in the myth of the milk of Hera. Hera is depicted as the mother of existence. She nursed the deity Heracles and thereupon the milky way gained shape. The hadith about the fictional aisha who trains women in breastfeeding adults is underpinned by the myth of the goddess Rumina. The word rumis and ruma means the breast and the nourisher. The deity Rumina / Rumia is depicted as the mother of the nation and the mother of the trusteeship / 'state'. Breastfeeding caused the existence of the city of Rome. She is taken as a deity to cover the truth that Allah protects cities and nations and to install the fallacy that Rumina protects Rome, and shields nursing women and nursing animals. The hadith about the imaginary aisha who indoctrinates women in breastfeeding foreign adult males is underpinned by the pagan myth and doctrine of the Capitoline

Wolf. According to a pagan telling, the she-wolf / Lupa breastfed Romulus and Remus, the founders of Rome.[28]

In pagan cultures, ostensibly noble considerations are fraudulently presented as justifications for incest and other repugnant practices and dehumanizing unethical counter-fitra conducts. In the pagan Roman setting, charity and rescuing men from death were fraudulently signified as justifications for incest in the form of father-daughter adultery. Read the tale titled Roman Charity. The daughter, Pero, breastfeeds her father, Cimon, to rescue him from starvation. The tale appears in the Factorum ac Dictorum Memorabilium Libri IX ("Nine Books of Memorable Deeds and Sayings"). It was authored by Valerius Maximus. The conduct is depicted as a noble undertaking reflecting pietas. The Dutch painter, Dirck van Baburen (1595-1624), undertook the task of celebrating this act. What does the painting tell us about the influence of this tale which promotes incest on the Modern soul? Both the tale and the painting continued to be the subject of a trans-epochal acclaiming amongst circles subtly grounded in pagan ideals.

Motives for fabricating the hadith

Sargun and Mu'awiya sketched the hadith of breastfeeding adult males to slander Abu Hudhaifa and smear Sahla bent Suhail. In his youth, Mu'awiya used to consider his uncle Abu Hudhaifa a serious competition with regard to the leadership of Quraysh in Macca Al-Mukarrama. Prior to Abu Hudhaifa's acceptance of Islam, his father Utba was preparing him to be one of the masters of Quraysh. Before the battle of Badr (2 AH), Abu Sufyan was preparing Mu'awiya to be one of the senior oligarchical masters of Quraysh. Between the year 3 AH and the year 8 AH, Abu Sufyan became the de facto undisputed monarch of Quraysh. The majority of the oligarchs of Quraysh died in the battle of Badr. During this period, Mu'awiya was the de facto heir to the throne. On another level, in the battle of Badr, Abu Hudhaifa challenged his own father Utba to an

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28 See Rachel S, Roberts, 2023. Lupa: She-Wolf of Rome and Mother of Destiny.

individual duel. This conduct and others were significant precedents that formed the tenet of the primacy of believing in Allah and the bond of faith. Belief in Allah and accepting the divine teachings define all other human bonds and inform human behavior regarding the management of relations including ones that are based on the blood bond. Belief in Allah and Allah's teachings and the bond of faith supersede other bonds if there is a collision. Both Abu Hudhaifa and Sahla bent Suhail were amongst the earlier believers. Their acceptance of Islam shook the Utba House and the Maccan oligarchy to their core. Abu Hudhaifa and Sahla bent Suhail were amongst the early believers who migrated to Abyssinia. Sahla became an exemplary woman with regard to clinging to the robe of Allah and chastity. Mu'awiya wanted to cover the contribution by Abu Hudhaifa and Sahla bent Suhail to the foundation of the umma of the believers. He wanted to erase Abu Hudhaifa's contribution in the battle of Badr. He desired to defame the honor of Sahla bent Suhail within the context of elevating the status of Mu'awiya's mother, Hind bent Utba. Sahla was the sister-in-law of Hind bent Utba, Mu'awiya's mother. This took place within the context of Mu'awiya's attempt at manufacturing the exalted Umayyad House and neo-elite. In doing so, he was buttressing the genealogical legitimacy of his rule. He was solidifying the status of the dynasty which he headed.

Sargun and Mu'awiya carved the hadith of breastfeeding adult males to smear Salem. Salem, Abu Hudhaifa's ally / mawla, was one of very few companions who were able to memorize Al-Qur'an Al-Karim and teach circles of believers. Diluting Muslims' attachment to Al-Qur'an Al-Karim was one of the tenets of the religion of Sargunian Umayyadism and the Umayyad rule. The majority of subsequent Umayyad caliphs adhered to this tenet. Those include Yazid Ibn Mu'awiya and Abd Al-Malek Ibn Marwan. The desire is to cover Salem, the Qur'an reciter, and install a fictional salem who enters the house of his female employer against the wishes of his male employer, not once but habitually. The desire to install the fictional salem who usurps the breast of his female employer. Then, this fictional persona is transferred to Salem to delude people into thinking that the companions of the Messenger of Allah were lust-driven people. Juxtapose Salem and Ziyad Ibn Abih and you will discern a diametric opposition between the ally of Abu Hudhaifa and the agent of Mu'awiya. Salem was the subject of the revelation of the verses prohibiting adoption and prohibiting according the adopted child the lineage of the adopter. Mu'awiya accorded Ziyad the lineage of his father Abu Sufyan. This was in violation of the prohibition to accord the son who was born within the context of an incident of adultery the lineage of the father who undertook the adultery. Salem contributed significantly to preventing the strategic lapse which the Muslim umma was about to experience after the death of the Messenger and the eruption of wave of the abandonment of Islam by some tribes in Arabia. Salem contributed to preventing the loss of the believers in the sensitive battle of Al-Yamama in the year 12 AH. He and Abu Hudhaifa martyred together in that battle. Salem was one of the leading reciters of Al-Qur'an Al-Karim. Ziyad co-designed a policy of annihilating the reciters of Al-Qur'an Al-Karim.

Sargun and Mu'awiya wanted to smear Salem because Abu Hudhaifa made him marry his niece Fatima Bent Al-Walid Ibn Utba, the cousin of Mu'awiya. Grounded in the vanity-anchored classism which the neo-pagan tradition nourished, Mu'awiya saw that this marriage was humiliating. Fatima has been a free woman belonging to the richest Aristocratic family in Quraysh which was one day the ruling family. Salem became the fellow / mawla of Abu Hudhaifa. Pagan and neo-pagan traditions including Gnosticism are by definition egotism-immersed classist environments. Allah's teachings and the Prophet's Sunna dismantled the paganism-based classist system in Arabia. This caused those who were on the affluent end an acute anxiety.

Sargun and Mu'awiya designed the hadith of breastfeeding adult males to degrade Sayyeda Aisha. They desired to cover the truth that Sayyeda Aisha was an archetypal model of chastity. They hoped to paint a fictional aisha who received men in her house so that the reader would extrapolate that she was a habitual adulterous and then transfer her condition to Sayyeda Aisha. They wanted to delude the believers into thinking that their own mother, the woman they trace their religious lineage to, was a habitual sinner.

Sargun and Mu'awiya aspired that the hadith of breastfeeding adult males would dishonor the Messenger of Allah. They endeavored to cover the truth that the Messenger of Allah shielded his honor and the honor of his wives. They wanted to paint a fictional cuckold husband / dayyuth who incites his followers to become pimps and then transfer his condition to the Messenger of Allah to convey the subliminal message that he was without honor. The other objective is to conceal the truth that the Messenger of Allah reinforced jealousy / ghayra in his companions qualitatively and quantitatively.

Sargun and Mu'awiya fashioned the hadith to restore prostitution and chaos of lineage through reinstating the practice of entering upon solitary women using the pretexts of breastfeeding and learning. As of taking over the seat of the caliph, Mu'awiya took a number of measures and policies to promote adultery and reestablish the recognition of prostitution. In a violation of the provisions regulating lineage and adultery, Mu'awiya accorded Ziyad his lineage declaring him Ziyad Ibn Abi Sufyan. Sayyeda Aisha and many companions and scholars staunchly objected saying that this measure was a drastic breach of the teachings of Allah and his Messenger. Mu'awiya insisted. In taking this measure, Mu'awiya did not only intend to harness the cruelty and evil shrewdness of Ziyad in pacifying Al Al-Bayt and other opposition. He also wanted to prove that he was capable of enforcing his will even if it diametrically contravened Allah's instructions. Changing the lineage of Ziyad leads to two consequences: Recognition of adultery and spreading chaos of lineage. This measure contracted Mu'awiya's legitimacy. Admitting practices that lead to adultery, such as entry upon women using breastfeeding and learning as pretexts contributes to spreading adultery. Simultaneously, it dilutes the spitefulness of Mu'awiya's measure of according Ziyad his lineage which was aimed at covering Allah's provisions regarding adultery and lineage. Changing the codes of breastfeeding and entry upon solitary women is a prelude to adultery, sexual communism, and chaos of lineage. An essential feature of Islam is that it does not only require the believers to combat adultery, sexual communism, and chaos of lineage, it requires them to work on preempting them. Preemption means preventing their entry points and preludes. The practice of entering upon solitary women was common in pre-Islamic milieus of ignorance / jahiliyya. Allah and his Messenger renewed the prohibition of that practice and similar ones. The Messenger of Allah buttressed the already existing balanced socio-ethical norms that induced Muslims to continuously work on uprooting adultery and all that which would lead to it. Sargun and Mu'awiya invented the hadith of breastfeeding adult males to demonstrate that the same authority which prohibited the practice of adultery revoked the prohibition. They applied the psycho-mental trick of graduation to make Muslims accept this practice gradually. Put differently, they hoped that women would begin by allowing younger men to enter upon them since this may seem to some people lighter than the entry of older men. This would lead to taking the liberty to allow full-grown men to enter upon solitary women.

A conclusive proof that the hadith of breastfeeding is falsified is the lie that Allah had revealed a verse prescribing it, together with another verse stipulating stoning the adulterous, and the lie that the livestock in Aisha's house ate the paper in which it was scribed. The Gnostics constructed the following statement and attributed it to Sayyeda Aisha:

Aisha said: The Verse of stoning and of breastfeeding an adult ten times was revealed. The sheet (on which it was inscribed) was with me under my bed. When the Messenger of Allah died, we got busy with his death (burying him). A tame sheep came in and ate it. Narrated by Ibn Maja as authentic.

In the fake anecdote related to the false accusation of Sayyeda Aisha, the Gnostics used the same symbol of the livestock in painting a fictional aisha who engaged in habitual adultery. They painted the persona of a young assistant who testified that when the fictional aisha slept, the livestock ate her dough! We extensively explained this finding in a book we devoted to unpacking the fabrication of that anecdote. Some scholars fell in the grave error of assessing that the verse was revealed. Yet, they add that it was abrogated. The fact of the matter is that the verse was faked. The wording is repugnant to Al-Qur'an Al-Karim. The Gnostics faked this statement and the verse to cover the truth that Allah has preserved Al-Qur'an Al-Karim and that the text used by Muslim is unauthentic. The Gnostics use this in invaliding belief in Allah, the Messenger, Al-Qur'an Al-Karim, the Angels, and the Last Day.

The hadith about the fictional aisha who indoctrinates women in breastfeeding foreign male adults is mainly intended to depict that the mother of the believers, the mother of the nation, and the mother of the trusteeship / 'state' breastfeeds the members of the constituency. So does every prominent and mediocre woman.

The hadith is designed to promote incest in the form of son-mother adultery. The main consideration for justifying nursing the fictional adult salem is that he was raised by the fictional sahla and that she treated him like a son. What applies to the quasi son applies to the real biological son. This is the subliminal message. In validating the hadith, Al-Qaradawi said that Salem was not like any other person in so much as Sahla is concerned.

Influence

In the anecdotes of the One Thousand and One Night, we encounter scenes about affluent ladies and younger servants that include pornographic cyphers. An instructive example is the anecdote about Princess Nuzhat Az-Zaman who orders her servant to bring her one of the servants who is skilled in romantic poetry to recite in her presence. The servant told her that he selected a handsome poet. Her heart beat faster! Whereas some of the anecdotes in the Arabian nights included explicit pornography, others included tacit pornography. In neo-pagan pornographic literature, including Gnostic literature, there is a heavy use of the description of men and young men as handsome as a cypher to denote that the concerned male is a party to an indecent and prohibited sexual undertaking. This applies to the literature on male-male sex and the literature on male-female sex. Likewise, in neo-pagan pornographic literature, including Gnostic literature, there is a heavy use of motifs reflecting romantic emotional expressions such as heart beating as another light cypher to denote indulging in indecent and a prohibited sexual undertaking. So, in the story of princess Nuzhat Az-Zaman, the mentioned scene is essentially about a whole design which the princess undertook to arrange for adultery with a new servant who will be a handsome young man and who will sexually arouse her by reading romantic poetry. In this line of anecdotes, there is an advancement of the pretexts for allowing males, young and old, to enter upon women. In the hadith and anecdote about the fictional sahla, the pretext for entering upon foreign women is serving them. In the anecdote about princess Nuzhat Az-Zaman, the pretext is reading romantic poetry.

The breastfeeding hadith has been used in smearing Sayyeda Aisha by many parties. Those include some promoters of the religion of Naubakhtist-Saffarism / the extremist version of Twelver Shiism and some promoters of the religion of Sargunian-Umayyadism / the religion of al-jama'a / the extremist version of Sunnism.

Some promoters of the religion of Naubakhtist-Saffarism have been using it in disseminating the lie that Sayyeda Aisha committed adultery and was a habitual adulterous. They have been making heavy use of it in mocking Sayyeda Aisha, and in excluding other Muslims including moderate Sunnis. Many promoters of the religion of Sargunian-Umayyadism / the religion of al-jama'a / the extremist version of Sunnism continued to allege that the hadith is authentic. Some of them coupled that by saying that Sayyeda Aisha was mistaken in prescribing breastfeeding adult males. Some of them continued to disseminate the falsity that Sayyeda Aisha allowed men to enter upon her. The retell this anecdote together with multiple other fake anecdotes which depict that the early believers used to enter upon and, recline at her house, and converse with her about the conditions of the Prophet.

Moderate mentally balanced Muslims who have been only lightly influenced by extremist Sunnism and extremist Shiism rejected this hadith refusing to believe that Sayyeda Aisha instructed breastfeeding foreign male adults. However, I could not find one in-depth integrated deconstruction of this hadith. .

Contemporary promoters of neo-pagan religions, including Gnosticism, extensively used this hadith to invalidate Islam, to depict Prophet Mohammad as a pseudo prophet, and to spread Gnosticism. They used the anecdote in mocking Sayyeda Aisha and, through her, the Messenger of Allah. They harnessed it in launching a campaign aimed at silencing actors advocating chastity including in the public sphere. They employed the hadith in portraying that Islam is a religion which prescribes lewdness so that people may extrapolate that it prescribes adultery in a de facto manner. They utilized the hadith to ridicule Muslim women observing the hair and breast cover / al-khimar including working women in a mixed environment. In so doing, they circulated that working women should breastfeed their male colleagues so as to warrant being with them in the same hall or room. The usage of this false hadith was an integral part of a well-designed campaign to distance youth and the society at large from Islam and to spread neo-paganism.

Some contemporary writers exhibited satisfaction to see jealousy being removed from the fictional abu hudhaifa after the fictional sahla breastfed the foreign adult, the fictional salem, pursuant to the instructions of the fictional prophet. Some were satisfied that the fictional abu hudhaifa was rid of his jealousy and manhood, belief in Allah, and understanding of the Messenger's model! This is the structural deformation of instinct and the psycho-mental disorder which some individuals caught in Muslim societies.

Many actors took inspiration from the hadith of breastfeeding adult males in crafting fraudulent psycho-mental, lexical, phonetic, and semantic tricks to violate Allah's teachings while appearing to be in compliance with them. This hadith has been at the background of the attempt at inculcating the knowhow of forging fraudulent semantic, psycho-mental, lexical and phonetic tricks to go around Allah's prohibitions and directions. Undertaking fraudulent tricks to breach the teachings of Allah grew to become a full-grown field. It became common amongst the promoters of the religions of al-jama'a / the extremist version of Sunnism and Naubakhtist-Saffarism / the extremist version of Twelver Shiism. Fabricated hadiths have been a main tool in this undertaking. Sa'id Al-Kamli interpreted the section "I know he is man, breastfeed him" by saying that the Messenger of Allah was instructing Sahla to undertake a trick.[29] This compels the question: Would the Messenger of Allah instruct Muslims and people to undertake fraud to go around the teachings of Allah? Incontestably, undertaking deceitful tricks to breach the teachings of Allah leads to devastating corollaries.

The breastfeeding hadith has been used by liberal individuals in enabling unlawful sexual contact at work. Many individuals informed fatwa givers that they asked their officemates to suckle them to warrant sharing one office room. Differently put, the implications of the hadith are not light and are not merely theoretical.

The symbol of breastfeeding and suckling is a pornographic code which when cracked means undertaking unlawful sexual contact leading to full-fledged adultery. Throughout history, lewd poets consistently harnessed the symbols of breastfeeding, suckling, child weaning in painting lewd imageries and scenes. In the contemporary setting, in the last quarter of the 20th century, Nizar Qabbani flourished as a poet infusing neo-pagan doctrines and prostitution. He undertook a direct explicit aggression against Allah and mocked the verses of Al-Qur'an Al-Karim and the Prophets of Allah. He harnessed the symbols of breastfeeding, adult breastfeeding, suckling, child weaning, and adult weaning, in painting lewd imageries and vulgar scenes and in disseminating prostitution.[30] One of the famous poems which he employed these symbols in is titled your breasts / Nahdaaki.

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[29] Al-Kamli is a contemporary anecdote teller. He exhibited an exceptional memorization skill. He has been retelling narratives and hadiths from early books. This contributed to according him a high status amongst scholars and speculators. He became a reference in the fiqh / jurisprudence of the Madhab of Malik. He has been unable to distinguish false hadiths and fabricated anecdotes. See his lecture on the hadith on utube.

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[30] After the death of the death of Nizar Qabbani, many scholars refused to participate in the funeral prayer.

CHAPTER 6

THE PHONY HADITH ABOUT THE HUSBAND WHO RETURNS HOME TO FIND HIS WIFE WITH A BROTHER HE DID NOT KNOW

The hadith

Aisha said: The Messenger of Allah entered upon me while a man was sitting in my house. It was hard on him. I saw wrath in his face. He said: O Aisha, who is this? I said: O Messenger of Allah, he is my brother through breastfeeding. He replied: Ascertain who your brothers through breastfeeding are. Breastfeeding is due to hunger. Narrated by Al-Bukhari, Muslim, and Abu Dawud as authentic. Verified by Al-Albani as authentic.

Proof that the hadith is fabricated

That the fictional aisha skipped the name of her fictional brother is an irrefutable proof that the hadith is falsified. Would Sayyeda Aisha miss the name of her brother? No. Would she skip his name while responding to the inquiry by the Messenger about the identity of the strange visitor? No. Would Sayyeda Aisha drop the name of her brother while reporting the incident? No. Categorically speaking, no woman would skip the name of her brother while speaking about him in the two mentioned contexts. Normally, while reporting the incident, she would say: The Messenger of Allah entered while "Amer", my brother, was visiting. Wouldn't she? Ordinarily, when responding to the inquiry by the Messenger about the identity of the visitor, she would say: This is my brother, Amer. Wouldn't she? It is utterly impossible to reconcile the description of the purported visitor as a "man sitting in my house" with the claim that he is a brother.

The hadith is premised on the invalid claim that the Messenger of Allah did not know Sayyeda Aisha's brothers. The Messenger knew Sayyeda Aisha's father, Abu Bakr, long before the revelation. Sayyeda Aisha was born in the year 19 before Hijra / migration. The Messenger of Allah knew Abu Bakr's ancestors, the names of his immediate family, and his relatives. Abu Bakr was one of the believers who accompanied the Messenger of Allah on a daily basis for more than thirty years at least. Prophet Mohammad knew Sayyeda Aisha as of her infancy. He knew who breastfed her and who was breastfed with her.

The hadith forger did not give the fictional brother a name because if he did, the chances of discovering that the hadith was forged would be greater. Sayyeda Aisha is the mother of the believers. She is a public person. Her relatives are known to lineage experts. Prior to the revelation, and afterwards, there continued to be individuals who are specialized in lineage. Those include Abu Bakr himself. Additionally, the carver of the hadith skipped the name of Sayyeda Aisha's fictional brother to transmit that there is an incident of sinning. He knows that not giving the fictional brother a name makes the incident all the more suspicious. It is this suspicion which the faker of the hadith wanted to implant in the soul of the reader subliminally.

The lexical and syntactic structure of the hadith is deformed particularly with regard to the causality between the occurrences mentioned in it. There is no causation between the wrath of the fictional mohammad and the comment made by him on the words of the fictional aisha. Put simply, it is an utterly impossible comment. The hadith ends with the husband saying that breastfeeding is grounded in hunger / ar-rada'a min al-maja'a. This is more than evident. The Messenger of Allah would never state the evident as if it were a finding. The comment is related to a different issue. The forger of the hadith inserted this comment to give the impression that the incident is real.

Implausible is the sequence of the events of the meeting between the husband and the brother-in-law. Normally, when a husband hears from his wife that a brother he did not know was visiting, he would welcome him. Then, he would ask him about his name. Subsequently, he would ask him about his work and place of residence. The husband would ask his wife about the common mother who breastfed her and the brother whom he did not know. He would also invite him to dine. Then, he would ask him about the duration of his stay. Finally, he would ask about the place which he would stay in while being in Al-Madina Al-Munawwara and may help him arrange his stay. Wouldn't he? Regarding the Messenger of Allah, he would posit all these questions and in addition he would call upon Abu Bakr to come over. Abu Bakr is Aisha's father. Isn't he?

The hadith includes multiple pornographic codes. The phrase which reads: "A man sitting in my house" is a code denoting a situation following an incident of adultery. This section paints a woman who habitually receives foreign men in her house. The phrasing reflects that the visitor was one of many clients who 'visited.' Normally, women who made their houses a destination for sexual pleasure seekers speak about a client using phrases like "a man sitting in my house". This is because the relation is a casual one. Such women are not interested in a deep relation, hence the absence of the need to know or mention the name of the 'client.' The phrase which reads: "It was hard on him, I saw wrath in his face" is an encryption denoting that the husband figured out that there was an incident of adultery. The phrase which reads: "O Messenger of Allah, he is a brother through breastfeeding" is a cypher connoting a lie used by the cheating wife. The phrase which reads: "Ascertain who your brothers through breastfeeding are" is a code meaning that the visitor was not a brother. Normally, Gnostic masters suffice with raising idolatrous and unethical possibilities in the minds of readers. They do that to induce readers to extrapolate the full-scale pagan and unethical scene. In so doing, the Gnostic master induces the reader to develop the mindset he wants him to have.

Motives for fabricating the hadith

Sargun and Mu'awiya hoped to train people to use the pretext of the existence of a relation of brotherhood through breastfeeding in plotting and covering infidelity and adultery. To obtain a nuanced understanding of this, suffice it to recollect the profoundness of the socio-ethical transformation which the revelation to the Messenger of Allah originated. Prior to the revelation of Al-Quran Al-Karim, sexual communism and chaos of lineage plagued the landscape in Hijaz, Syria, Yemen, Egypt, and the ecumene at large. In Al-Hijaz and Syria, polytheists and neo-pagan Gnostics had in place diverse socio-cultural structures that were constructed to ensure the sustainability of sexual communism and chaos of lineage. There were numerous forms of ad hoc bonding frameworks grounded in adultery. The revelation, the Messenger's practices and model, the resocialization he undertook, and the effort of the companions, contributed to uprooting many of the sociocultural structures that were underpinned by unfaithfulness and that sustained adultery. Allah characterized marriage as a thick covenant. Allah did so to instruct husbands and wives that performing marital obligations requires moral and physical effort and seriousness. The central obligation in marriage is faithfulness namely faithfulness towards Allah, towards the Messenger, towards one's self, towards the spouse, towards the children, towards one's own family, and towards the community. All the above is grounded in faithfulness towards Allah. All the above form one indivisible faithfulness. In Sura An-Nisa'a, Allah says:

> Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially. And righteous women are devoutly obedient and, when alone, preserving of absence being grounded in Allah's preservation. And if you sense ill-conduct from your women, advise them, and abandon them in beds, and hit them. If they obey you, do not be unjust to them. Surely, Allah is Most High, All-Great. (34)

Allah structured his teaching in this way because He wanted to inform trustees and public administrators that the architecture of societies should ensure the optimization of having men working in the outside and the minimization of women working in mixed milieus. This would necessarily entail long hours of absence. This absence itself is an examination for husbands and wives. Wives are examined in maintaining their moral and physical chastity. They may experience some hardship in that. The revelation of this verse and other relevant ones, and the faith-anchored resocialization which the Messenger oversaw, led to a significant decrease in unfaithfulness, infidelity, and adultery. Promoters of pagan and neo-pagan lifestyles, including the Gnostic lifestyle, started to revolt hoping to retrieve the lifestyle which responds to their deviant desires and lust-driven drives. An integral part of that endeavor was carving fraudulent psycho-mental tricks that entail using Islam-related motifs. The presence of multiple fabricated hadiths on breastfeeding is illustrative that they assessed that this motif could be instrumental in promoting adultery, sexual communism, chaos of lineage, and infidelity. Sargun and Mu'awiya invented numerous hadiths that inculcate the understanding that the crime of moral and physical cheating could be covered by the plea that the male is a brother through breastfeeding.

Through this hadith, Sargun and Mu'awiya hoped to slight Sayyeda Aisha and the Messenger, his house, and grave. They hoped to paint a fictional disrespectful aisha and to transfer her condition to Sayyeda Aisha who is a model of chastity. They wished to portray a fictional mohammad who avoided confronting the wrong presence of a foreign man in his house with his wife and sufficed with reiterating the obvious, and to transfer the condition of this fictional character to the Messenger. We should not forget that the house in which this fictional incident took place hosts the grave of the Messenger of Allah, Abu Bakr, and Omar. Allah endowed this space with a blessing which no other space was blessed with. It contains the corps of the Mercy which Allah sent to all beings. It was honored by the Seal of Prophets and Messengers of Allah. One of the corollaries of the hadith is portraying that this house was home for grave sins including adultery and pimping.

The present hadith complements the fake hadith about the house from which the horn of satan comes out. The false hadith about the horn of satan speaks about a house of evil, the devil's house. This hadith speaks about sins being practiced in that house and which are inspired by Satan.

Influence

The hadith about the male visitor who visited the fictional wife in the absence of the fictional husband underpins the infidelity scene by the wife in which the anecdotes of the One Thousand Nights and One Night are rooted. In both the hadith and the foundational story of the Arabian Nights, the husband is absent and comes home suddenly. In the hadith and the foundational story of the Arabian Nights, the husband finds the wife with a foreign man. In the hadith and the foundational story of the Arabian Nights, the husband falls in acute wrath. Can the resemblance go unnoticed? The author of the Arabian Nights improved on the author of the present hadith and depicted that the husband killed the cheating wife. The husband's anger in the present hadith was in a state of compactness. In the Arabian Nights, it moved from the state of compactness into the state of differentiation.[31]

In the fabricated anecdotes falsified by Sargun and Mu'awiya and in the anecdotes of the One Thousand Nights and One Night, there is a clear intention to demolish marriage life and the family. In both forms of expression, the fakers increased the number of anecdotes that feature cheating wives undertaking various forms of infidelity. Violation of Allah's instructions on chastity and faithfulness come from celibate women and married women. In both cases, the violation is a grave sin. However, when the fakers allocate the lion's share in infidelity to married women, this mean that there is an intention to dismantle marriage life and the family in addition to spreading indecency.

The intellectual malaise which the hadith compilers exhibited in relation to the discussed hadiths is part of multiple maladies which led them and the scholars and individuals who adopted their position to decline to undertake sufficient belief-based due diligence and reasoning when tackling those hadiths. It is intermeshed with the following illnesses:

- Deficient understanding of the pillars of belief in Allah and his Beautiful Names.

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[31] See Marzolph (2007), "Arabian Nights", Encyclopaedia of Islam, vol. I, Leiden: Brill. See Reynolds, D. (2006). A Thousand and One Nights: A history of the text and its reception. In R. Allen & D. Richards (Eds.), Arabic Literature in the Post-Classical Period p. 270-291.

- Weak understanding of paganism and neo-paganism including Gnosticism.
- Poor knowledge of the Messenger and his Sira.
- Pathological intellectual fatigue.
- Neurotic naivety.
- Cognitive laziness.

In the Messenger's umma, several segments exhibited these maladies. Those include the following:

Groups that were immersed in the religion of Sargunian Umayyadism / the religion of al-jama'a which morphed into the religion of Salafism. Those failed to distinguish the pillars of belief in Allah from pagan creeds. For example, they rushed to believe numerous ridiculous hadiths that contain depictions of a deity which dwells in the heaven and above the heavens over the throne within the created space and that transfer the condition of that deity to Allah who created the heavens and earth. They failed to measure these hadiths and the depictions they contain against the pillars of belief in Allah, against the verses of Al-Quran Al-Karim, and against Allah's Beautiful Names especially the name The Transcendent / Al-Muta'ali.

Groups that were immersed in the religion of Gnostic Sufism who failed to distinguish tazkiya / soul purification from neo-paganism and Gnosticism. They rushed to believe hadiths that depict the deity of the light of the fictional mohammad which emanated from the deity of the one and from which all beings emanated and that transfer the condition of those deities to Prophet Mohammad and to Allah the Creator. They also rushed to accept absurd narratives that depict miraculous Gnostic Sufi shaykhs and awliya'a / saints and transfer their conditions to the shaykhs they followed.

Groups that were immersed in the religion of Abbasid-Mu'tazilism who failed to grasp that all the theological propositions about the deity of the intellect are rooted in Zoroastrian and Greek paganism. They rushed to believe false narratives and hadiths that depict a 'primordial intellect and transfer its condition to Allah The Wise The Greater who is no need for reasoning, ratiocination, and intellectualization.

Groups that were immersed in the religion of Naubakhtist-Saffarism / the extremist version of Twelver Shiism and Razist-Nasafism / the extremist version of Isma'ili Shiism. They rushed to believe numerous hadiths that depict super humans who are able to undertake miracles and that transfer their conditions to the members of Al Al-Bayt.

Different orientations. One intellectual malaise. Not only are those hadiths and anecdotes faked, they insult the intelligence of every Muslim with minimal sanity. Incontrovertibly, the hadith fakers undertook a psychological examination of societies in which these neo-pagan Gnostic religions were widely espoused. Indubitably, such hadith falsifiers remarked the spread of neurotic naivety and excessive emotiveness. In some cases, it is vivid that the hadith fakers intentionally applied the highest level of unreasonableness in painting the sketches. This in its own right was a means to spread intellectual imbalance in the society. Sargun and Mu'awiya and other rulers wanted the society to live in an unreal world. This would dilute political and military opposition.

In a de facto manner, some hadith collectors contributed to the plot of Sargun, Mu'awiya, and Abu Hurayra by promoting the fabricated hadiths and anecdotes that slander the Messenger, his family, and the believers. This happened within the context of concealing Islam and installing a variation of Gnosticism while presenting it as Islam proper. Some hadith collectors espoused the religion of Sargunian Umayyadism in a de facto manner. They did so in different levels of devotion. For some of them, Mu'awiya was a de facto prophet, not only a past ruler. It would be a gross mistake to assume that all the hadiths entailing a flagrant tarnishing of the Messenger, his wives, daughters, and the companions passed unnoticed. Some compliers rushed to accept some hadiths simply because they contributed to boosting the status of Mu'awiya, Yazid, and the Umayyad neo-elite. Being grounded in an acute imbalanced emotional loyalty to the religion of Sargunian Umayyadism and its prophets, they hastened to accept the hadiths without exercising reasonable due care in probing the hadiths. A glaring example is the hadith of the fictional um haram which Mu'awiya invented to sanction his neo-pagan secular monarchism, remedy the legitimacy deficit, and tarnish the Messenger, Ubada Ibn As-Samet, and his wife.

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CONCLUSION

Many narrators and compilers exhibited a belief-based intellectual-malaise which includes a structural methodological deficiency in relation to assessing the soundness of the hadiths discussed in this book and our other books. No person applying a balanced methodology would conceive that sane pious women whom Allah elected to be the mothers of the believers and the wives of the Seal of Prophets would undertake the repugnant practices mentioned in the previous chapters. No person applying a balanced methodology would conceive that the Seal of Prophets himself would undertake the eccentric practices mentioned in the previous chapters. The visibility of the implausibility of these hadiths is too palpable to pass before the distinguishing person unnoted. The senior narrators and compilers had families, mothers, wives, sisters, and daughters. They lived in communities which adopted conservative socio-cultural norms, which cherished chastity, and which were informed by Allah's revelation. Did the senior narrators and compilers ever think of measuring the appalling pornographic sketches drawn in these hadiths against the norms they experienced in their own milieus? That being the case, it should be clear that our claim about this intellectual malaise is limited to the hadiths verified in our studies. No sweeping absolutist generalizations are to be assumed.

What is the use of cyphers and codes if they are too sophisticated to be fully comprehended? The function of cyphers, codes, and encryptions is not to make the meaning clear. Cyphers are devised to enable the pagan creed and the lewd practice sneak subtly to the souls of the believers. Codes are carved to enable the pagan creed and lewd practice stand in the soul of the believer next to the Islamic creed and ritual. This is the first step. Then, the believer gets used to pagan creed and the lewd practice. Then, some believers adopt the pagan creed and the lewd practice in a de facto manner. A small group may officially migrate from the space of belief in Allah the Creator to the space of the belief in pagan deities.

With regard to hadiths and anecdotes which pertain to statements and practices attributed to Prophet Mohammad, one of the tests which leads you to properly verify their authenticity is to posit the question: Are those statements and practices in harmony with Al-Quran Al-Karim and with the truth that Allah made prophet the uswa / Archetypal model. Are they in harmony with the prophet's practices? With regard to hadiths and anecdotes which pertain to statements and practices attributed to the mothers of the believers, one of the tests which leads you to properly verify their authenticity is to posit the question: Are those statements and practices in harmony with Al-Quran Al-karim and the truth that Allah made the prophet's wives archetypal examples? Are they in harmony with their practices? The same applies to the early believers? You should ask, would those practices qualify as part of the manners which you should undertake? Do they qualify as part of the manners which your mother, wife, sister, and daughter should undertake? Would any Muslim accept that his mother washes in front of men to teach them how to purify after ejaculation? Would any Muslim woman accept to receive foreign men to sleep over at her house and teach them how to purify and clean their garments after having wet dreams? Allah made Sayyeda Aisha the wife of the Seal of Prophets and the mother of the believers to make her a source of inspiration with regard to belief in Allah, and to chastity. Allah accorded her this exceptional constitutional status to be respected not to be mocked.

During the last decade, noteworthy has been the emergence of a historic revision by some Shiite scholars who are closer to moderation of the trans-epochal assault against the mothers of the Believers and the Messenger's honor. However, the revision did not entail delving into farther theological depths to obtain an insightful grasp of the neo-pagan Gnostic origins of this assault on the Messenger's wives. It did not lead them to comprehend that the pagan and neo pagan, including Gnostic, campaigns to smear the wives of preceding prophets is at the background of this assault on the wives of Prophet Mohammad. As expected, this revision and its exponents faced a storm of criticism by the promoters of Naubakhtist Saffarism / the extremist version of Twelver Shiism. The resistance included undertaking character assassination of the propounders of moderate Shiism.

On a parallel track, there has been a rising implicit rejection amongst some Sunni scholars who are closer to moderation of the hadiths which entail a defamation of the Messenger's wives and his honor. The rejection has not been anchored to a rigorous multi-approach revision. Again, the inflated constitutional authority accorded to some hadith compilers and their books has been a major barrier to this urgently needed revision.

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